Terrano.

S. P. Gardner

MEMOIRS

OF THE

LIFE AND RELIGIOUS LABORS OF

SUNDERLAND P. GARDNER.

(Late of Farmington, Ontario County, New York.)

Autobiography,
Journal,
Letters,
Sermons and Addresses.

PHILADELPHIA:
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At a meeting of the Representative Committee of Genesee Yearly Meeting of Friends, held at Bloomfield, Ontario, Sixth month 14th, 1894,

The Publication Committee reporting that they have carefully examined and revised the "Journal and other writings of Sunderland P. Gardner," are authorized, with the approval of the Yearly Meeting, to have published a sufficient number of copies of the book for distribution.

On behalf of the Committee,

WILLIAM GREENE, *Clerk.*

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In Memoriam.

SUNDERLAND P. GARDNER.

A MOURNFUL spell rests on our gathering now,
  A seat is empty and a presence flown;
A saint has felt the death-seal on his brow,
  A servant to his sure reward is gone.

We loved his presence, for it ever gave
  A pure and steady beacon-light of truth,
A help to the tired laborers in the field,
  A loving counsellor to the listening youth.

He knew thy law, and labored to the end
  Thy ever-righteous mandates to fulfill;
But he has gone—the orphan's ready friend,
  The heart that beat so generously is still.

His seat is vacant, yet there must remain
  A halo from his bright example won,
And while we know for him "to die is gain,"
  Help us to feel and say, "Thy will be done."

Give thou, dear Lord, to those who loved him well,
  A calm submission to thy high decree,
'Till they may leave earth's sorrow and earth's strife
  To join him in a blest eternity.

For though thou hast in thy appointed time
  Recalled the loved one thou so kindly gave,
Thou wilt remember those who bow in tears
  As Jesus bowed and wept o'er Lazarus' grave.

Oh help us turn our eyes away from earth,
  Nor longer linger by the grave's dark night;
But bid us rather in our faith behold
  The joyous spirit in its upward flight.

For now no barrier impedes his way,
  His warfare ended and his work well done
Why should he longer in his armor stay?
  The goal is reached—the victory is won.

No longer by our weakness is he tried,
  Nor wrong nor sorrow pains his vision now,
The cross so meekly borne is laid aside,
  The crown of righteousness is on his brow.

He has his pure, his wedding garment on,
  The palm of victory is in his hand;
He hears the glad, familiar words in Heaven,
  The joyous welcome from an angel band.

Then weep no more. Let faith its work perform;
  Let love and hope and patience banish pain;
A few more days and time shall cease its hold,
  And we shall see our dearly loved again.

A. H. G.

PREFACE.

THE removal from a field of arduous labors in the religious world of our dear friend and elder brother Sunderland P. Gardner, has awakened in the hearts of those intimately associated with him in religious fellowship, strong desires to treasure up and perpetuate for the benefit of those who may follow after in the life journey, the fruits of a life of devotion to the call and will of the Divine Father, and it is for such a purpose the following sketch of his life and labors, and some of the truths he so ardently promulgated, have been collected and are offered for the perusal of those who are seeking a knowledge of Divine Truths and the way by which such knowledge can be obtained.

Richly endowed with intellectual gifts, he early in life yielded to the admonition, "This is the way, walk ye in it," and by so doing was enabled to advance step by step in the pathway that led to his becoming a Master Workman in the cause he had espoused,—truly "a plant of renown," and "of the Father's right-hand planting."

As this account of the life and labors of our friend goes forth to the world, ardent desires arise that a blessing may rest upon it in its mission, that it may help perfect

the work so nobly begun, and be a means of carrying joy and peace to many sincere, seeking souls.

Most especially do we desire that all within our fold may renewedly rally to the standard as upheld by our dear brother ; be willing as he was willing to forego such of the pleasures of earth as stand in the way of an advancement in the Higher Life ; faithful as he was faithful in supporting the beautiful principles and testimonies of our beloved Society ; and earnest as he was earnest in filial devotion to the All-Father.

The present calls loudly for greater dedication of heart to the principles of pure Christian love and fellowship, for a return from perhaps many wanderings to the true fold, whose Shepherd will welcome and care tenderly for the returning ones.

Although this brief tribute of affection for our brother goes not *officially* from those with whom he was most intimately associated in religious fellowship, it is the overflow of that binding and cementing love that permeated the hearts of those who were thus privileged, and who feel that the voice that proclaimed the deep convictions of his heart gave no uncertain sound. Truly "the memory of the just is blessed."

. . . . . .

His demeanor always manifested a disposition of humility, always endeavoring to be faithful to manifested duty, unfearful of the face of man ; his superior gift in the

ministry was widely known and acknowledged by all who were led by the peaceable spirit of Jesus. His numerous sermons preached at funerals number in the thousands. He seemed bright in his spiritual sight, and preached a very lengthy and powerful sermon at Farmington, N. Y., a few months before his decease. Although ninety years of age his voice did not fail him, neither dimness of purpose in the inward or outward, and his many attached friends can proclaim how sadly he is missed from our midst. Let us be willing to follow him as he endeavored to follow *Christ*—for surely he is worthy, and stands next to Elias Hicks in spiritual discernment and energy of purpose; and this little token of respect is a feeble effort to what might be produced in the truth in description of his worthiness, and dedication of heart to the great cause of Truth and Righteousness in this state of existence.

AUTOBIOGRAPHY

OF

SUNDERLAND P. GARDNER.

I BELIEVE it to be right for me to leave some account of the vicissitudes and various exercises through which I have passed during my probation, and of the dealings of a gracious and merciful God with me, hoping that some at least who read me may be induced to shun the paths of folly, and improve their time and talents in such a way as to give glory to God and promote peace and good-will among men.

I was born the fourth day of the Seventh month, 1802, in the town of Rensselaerville (now Westerlo), Albany County, New York. My father's name was Elisha W. Gardner, and my mother's maiden name was Sarah Pattison ; neither of them made any particular profession of religion. My father's native place was South Kingston, R. I. ; his great-grandfather, William Gardner, who died in 1748, was one of the early settlers of that part of the country, and located on what was called McSparran Hill ; the line of our family was through his son John, next William, who was my grandfather, who with his family settled in Albany County, N. Y., about the year 1790.

The families formerly held slaves, and I remember seeing some of these who, in their state of freedom, were industrious, respectable people.

My mother's native place was in the town of Armenia, Dutchess Co., N. Y. Her grandfather, Thomas Pattison, came from the north of Ireland and settled in the colony of Connecticut ; two of his brothers, William and John, came with him, one of whom settled in New Jersey or Virginia ; their descendants are numerous in the United States.

Her grandfather's name on her mother's side was William Utter, whose family was mostly destroyed by Indians during the French war. They resided in the town of Coshocton, Sullivan County, N. Y. His wife, eight children, one white man and one colored servant were scalped and left dead on the floor ; the father and one son being absent, returned next morning to behold the terrible sight, and to learn that two young girls about seven and nine years old had been carried away prisoners. Overwhelmed with grief they buried their friends with their own hands ; the two girls, Hannah and Sarah, the latter of whom was my grandmother, were held in cruel captivity eleven months, and then redeemed by an exchange of prisoners. The father could not bear this severe affliction ; he returned to Connecticut, and died of grief. Oh the horrors of war !

I was the eldest of my father's family, and a great deal of care devolved upon me toward the younger children. It being rather an unfavorable country for people in limited circumstances, we all had to labor, which I have ever considered a blessing to us, except to my mother, who suffered her ambition and interest for her family to stimu-

late her to work beyond her strength, which was the cause of much pain and feebleness during the latter years of her life. I think few mothers ever did more with their own hands for their children than she did for hers.

My privilege for getting school-learning was limited, both on account of the manner in which the schools were mostly kept in that vicinity and the necessity for my services at home for more than nine months in the year. I found, however, that some knowledge might be gained by improving such leisure hours as are generally spent by many lads in recreation or idleness ; and in this way I acquired sufficient learning to do such business as I had deemed proper to undertake.

My natural disposition and will were very strong, but even in childhood I felt an inward check upon them which was both powerful and clear, so much so that I cannot refer to any period of my life in which I had not a clear sense of right and wrong ; and when I listened to and obeyed the Counsellor which spake to my spiritual understanding, great was my peace and joy ; but when I suffered my own will to gain the ascendency and carry me beyond the bounds of propriety, sorrow and anguish of spirit were the consequence.

My mother would frequently, when at work, seat me near her and instruct me to read in the Bible, and would explain passages in answer to my many questions—endeavoring to impress my mind with the value of the more important subjects set forth in the Scriptures. Her labor and care in these respects had a tendency to fix principles in my mind which have not been eradicated, though too frequently neglected or apparently forgotten. I have not

language to express the gratitude that flows from my heart to that dear mother.

Oh that mothers, especially young mothers, were more fully sensible of the effect that their influence has upon the subsequent conduct and lives of their children. It is to them more particularly that the care of the children is confided; they only possess that maternal feeling and tenderness which is adapted to the mental as well as physical wants of the children; it is very much with them in giving the first lessons of instruction to mould their minds and manners; the tender, innocent mind needs proper counsel and direction, and also like the tender plant needs protection from the rudeness of the storm. The mother next to God stands highest, in her stewardship to preserve immortal minds in innocence and prepare them for a glorious eternity.

In our neighborhood were people who held many foolish and hurtful traditions concerning witches and devils which for a time caused me to be afraid to be out in the evening alone, but I early became convinced of the absurdity of such things.

My father was steady in the attendance of Friends' meetings, and was careful to take me with him—hence my acquaintance with that people commenced in my early years. I was also permitted to attend meetings of the Methodists when held near our house, and though the Friends' meetings were held mostly in silence, and the Methodists always had singing, vocal praying, and generally preaching, yet I preferred attending the former. There was that steady, uniform exemplary course of conduct, that genuine friendly feeling manifested toward each other,

that plainness and simplicity of dress and address, that dignity of demeanor and general deportment which caused me to love and respect them. They were not easily turned out of the course of apprehended duty, but faithful and seasonable in the attendance of their meetings; such was the Society of Friends when I first became acquainted with it. Although I could not unite with the Methodists, yet I never showed any lightness or improper conduct in their meetings, and I believe many of them were well-meaning and sincere in their devotions.

Among the first ministers of the Society of Friends whom I heard preach were Samuel Carey, Ruth Spencer and Christopher Healy—the latter being the first that I ever heard, which was on the occasion of my grandmother Gardner's funeral, and I but little thought at that time that the tongue which spake so sweetly would ever become an accuser of the brethren, and utter things concerning them inconsistent with the Christian spirit of brotherly kindness and charity.

There was a young man in our neighborhood who professed to be under religious concern and turned his attention towards Friends. They encouraged him to be faithful; he became very zealous, adopted the external appearance of a Friend, and by some was thought much of. I was at his father's house one day on a visit to his younger brothers; he also had a visitor, a young friend about his own age, with whom he talked much on the subject of religion. After a while he said he would go to the garden and get a melon; one of his younger brothers hearing it went out, and in bringing the melon in met the elder brother going after it. He was so offended at the boy for picking the mel-

on as to kick him and use improper and unbecoming epithets, which, when I heard and saw, I thought to be very inconsistent. He, however, became a member and frequently spake in meeting; he married a very exemplary and consistent member of Society, but they had not been long united before a difference arose between him and his father-in-law, and he soon came out a deist; his general conduct being such as to make his wife unhappy in her domestic relations during her life, and his principles and behavior were injurious to all with whom he had influence. He had a large share of low cunning, and I have no doubt but that he contributed much towards poisoning the low circle in which he has moved during the most of his life. Some thought him to be an apostate, but I think only to the extent of profession and external appearance, for I never had evidence in his case that the strong man was ever bound and cast out with his goods; yet he was apostate enough to manifest that revengeful, envious spirit towards religion which apostates generally do. He has always appeared to be discontented and unhappy, loving few if any himself, and no one having real respect for him; he was not in a situation even to appreciate the comforts which the world affords.

I would here say to all young people, Never give ear to any that cavil at the religion of Jesus Christ, or that speak lightly of virtue, which is the first pillar in the Christian building. Flee from the company and conversation of such as from your greatest outward enemy.

About the seventh year of my age my father became a member of the Society of Friends, after which they frequently visited at our house, on which occasion their

conversation was interesting to me, especially when they had religious opportunities in the family. My mother was much opposed to my father's uniting with Friends, but I believe she soon became reconciled to it.

In the fall of 1814, when in my thirteenth year, we removed to Farmington, Ontario county, in what was then called the Genesee country. Our manner of traveling was with a wagon and a three-horse team, the forward one of which I rode; we were nine days on the road and it rained every day. We found the country comparatively new and much more productive than the one we had left, but there were some serious disadvantages to counterbalance, such as fevers—especially fever and ague; and the effects of the war, which was about closing as to active hostilities, but not with regard to its consequences. Business was deranged, men had lost confidence in each other, morals were lax, and people had to a great extent imbibed the spirit and feeling consequent upon war; hence intemperance, quarreling, fighting, lawsuits and general licentiousness all contributed to exhibit human nature *perverted*, in its worst character. This state of things constituted the school into which I was introduced. I attribute much of the error into which I fell, and the consequent remorse and anguish of spirit, to the influence of the pernicious example of my associates, and many a time have I regretted that my lot was cast among them, or that I had not obeyed my Heavenly Counsellor, which would have enabled me to have arisen in moral strength to firmly withstand everything that tended to break down the sacred enclosure which our Heavenly Father has placed around every soul in its state of innocence, giving it power to

guard against the assaults of the enemy. This power it never loses so long as it looks to and depends upon Him who gives it.

There were many young boys—older than myself—who had been brought up or rather abandoned to idleness and dissipation, and notwithstanding the care and anxiety of my parents on my account, frequent occasions offered to be in their company ; and they, having no respect for parental authority, endeavored to leaven me with the same spirit. Very much of their conduct at first was shocking to my feelings and sense of right, but I gradually gave way, and imitated in some respects their practices. But great were my conflicts ; my Heavenly Father reasoned with me as a father with an erring, beloved son, and showed me the path of duty and safety with indubitable clearness.

I will now endeavor to represent the state of the Society of Friends in the Genesee country at the time of my first acquaintance with it. Farmington Quarterly Meeting included all the Friends in western New York (who were numerous), and was held a part of the time at Scipio. Farmington and parts of adjoining towns had mostly been settled by Friends ; there was no other meeting-house in the town for many years, and the consequence was that the inhabitants generally attended their meetings. There was not that plain, honest dealing and simplicity of manner here which characterized the Friends at the East; many of them were wealthy, and sought with remarkable ardor for more. Some were lawyers, yet were active in the Society's business. There was, however, a large body of valuable Friends, whose influence evidently tended to mould to some extent the character of the people in their vicinity.

Caleb Macomber was the only minister so far as I recollect in Farmington Monthly Meeting, and had great influence in transacting the business of the Society; great deference was paid to his judgment, and matters were generally disposed of according to his choice or direction. I think that the implicit submission to his views eventually proved a serious injury to him and a disadvantage to Friends, yet I believe he was at that time a minister of the gospel.

My father was very careful as to my attendance at meetings for worship, but not being a member I did not attend those for discipline. I have ever considered that a punctual attendance of religious meetings while a lad was of great advantage to me. I frequently felt the Father's love to fill my soul, and therefore had many seasons of instruction and profit; but my natural propensities being very strong, I had much to war against, and was frequently jostled or carried away captive; hence conflict after conflict, and sorrow and grief on account of my deviations from rectitude. I would renew my covenant, resolve to do better,—again lose ground, and be plunged almost into despair. I had seen the necessity of being very strict and circumspect in all my conduct, and any deviation from what I was clearly convinced was right was met by a swift and faithful witness in my own heart.

I saw the necessity of separating from the company of the lads in the neighborhood, and of keeping much by myself, occupying my leisure time and First-day afternoons in reading the Scriptures and other religious books, such as Friends' journals, etc. I made a practice of being engaged in vocal prayer when alone, and would retire to

the fields and solitary places in the evening for that purpose; and although uttering the desire of my heart vocally upon the bended knee, found no better success to my petitions than would, undoubtedly, have been granted to the same earnestness of prayer in the closet of my heart; yet in these seasons my soul was filled with love, and I had a measure of the foretaste of heaven. These religious exercises in retirement I kept a profound secret, perhaps mostly on account of my great diffidence, and I am not aware that any person ever knew of it but myself. Well would it have been with me had I always obeyed that voice which spoke so clearly to my spiritual understanding in the days of my early youth; but notwithstanding this devotion on my part, and those seasons of Divine love and favor, my warfare was by no means accomplished. It was that state in which innocence is blessed and washed by the dew of heaven, which can only be retained and virtue attained through trials and the resistance of temptations incident to our probationary state; and when these temptations come what conflicts! These were things belonging to my nature and proper in themselves when under right control, but caused uneasiness when brought under the influence of the young persons in the neighborhood on the one hand, and the voice of God on the other, which latter clearly showed me the right way. Here commenced my warfare; and I verily believe that had I fully taken up the cross to my propensities, and made unreserved submission to my Heavenly Father's will, which should have been the first and supreme point in my life and conduct, that the intensity of this warfare would soon have been over, and a victory obtained over everything that would lead from just

and holy rectitude. But by not fully surrendering as one necessity appeared for it after another, the conflict was long, and sometimes I evidently lost ground, though I fully saw it. Under such circumstances I would endeavor to console myself by promising that I would yield full obedience by and by. O dangerous ground! O false counsellor! It is the false reasoning in man, or that which is represented under the figure of the serpent, that, if listened to, invariably leads astray, and brings away from a dependence upon the only sure foundation—Christ, the Rock of Ages.

Among other improper diversions practiced by the lads and young men of the neighborhood was that of playing cards, in which I also indulged until it became a habit, and I often joined their company when not only cards, but profanity, levity, and excessive mirthfulness, were combined to make up the entertainment, which was sometimes kept up until late hours in the night, when I would make disguised excuses to my parents for my absence. But through all my deviations my Heavenly Father's spirit was extended for my deliverance. During the excitement of the moment I endeavored to keep down the witness against the evil, but when that was over it would rise up in judgment against my sins. In those seasons I never failed to promise that I would reform and forsake the error of my way; but the power of habit was so deeply fixed, and the desire for such diversions would rise with such strength, that contrary to clear convictions I still went on my downward career, until one time I was on my way through the woods in the evening to join my associates, when I heard a language addressed to my mental ear of

this import: "Thou hast often resolved to meet no more in these gatherings for playing at cards." I replied that "I intended to leave them," and the query was immediately and emphatically put, "*When?*" which took such a hold upon my mind that I halted and reflected, upon which I perceived that the more I indulged the stronger my chains would become, and the less my strength to overcome, and I replied "*now!*" and turned about and went home, since which time I have never engaged in such pursuits. I ascribe this victory to the care of Israel's unslumbering shepherd.

Oh you young men and women, who have health, ambition and energy of spirit, and above all, talents committed to your care for right improvement, let me entreat you not to indulge in any course of conduct which will bring to the hearts of your parents one unnecessary pang; obey them in the Lord, for this is their due; and you will find more in this obedience than may appear to a superficial view, for as you are truly submissive to them a way will be opening for your submission to Him upon whom depends all your happiness both now and forever.

The season of youth is that period of human life in which proper discipline or restraint should be laid upon everything that gives evidence of putting forth an improper, hurtful or unprofitable growth. This will be attended with some crosses to your first or corrupted nature, but by carefully looking at them by the light which truth gives, you will see that the cross forbids nothing but those things which would injure you if practiced. Such discipline is necessary to keep all our powers under due restraint; hence, a proper guard upon our passions, or, in

other words, taking up the cross against our improper, not to say impure, desires, is indispensable for our good. And if the season of youth has been rightly cultivated and improved, we are fitted to discharge with propriety and usefulness all the successive responsibitities of life; and a life thus improved cannot fail to be satisfactory to ourselves and beneficial to others, and prepares us for a glorious immortality.

About this period, having become convinced of a deep-felt concern to appear in the ministry of the gospel of truth in the religious gatherings of Friends, the way seemed open to Friends to recommend me in the ministry, which proposition was sent down from Farmington Quarterly Meeting of Ministers and Elders to Farmington Monthly Meeting, by which it was confirmed Eleventh month 22d, 1849.

NOTES.*

Here ends, we regret to say, the narrative written by himself; and for the rest we have only to depend upon memory, scraps of journals, and letters.

We see he was brought, while yet a child, close to the Father's heart. The large stone yet remains in its native bed on the north end of the hill he has cultivated for so many years, where he used to kneel and pray when a boy, as he drove the cows to and from the pasture; and we have heard him say that on this spot he has conversed with and been instructed by his Heavenly Father, even as a

* By his wife, A. H. Gardner.

man would commune with his friend. We see he thus continued humbly seeking for knowledge of spiritual truth, until, as is too often sadly the case with our youth, evil companions broke in upon the sacred security of innocence, to entice him into the broad road; but, we also see that he did not long continue under their influence, and his calm, determined answer, "Now," when asked by the monitor "When?" seemed to be the turning-point from slavery to salvation. In the testimonies borne to his own family during the quiet home opportunities, while instructing his sons in the important lessons of life and conduct, we have heard him say that whenever he had recognized a temptation to wrong in any form, he knew where to look for strength and power to say "No" decisively.

The writer of these notes did not become acquainted with him until after many years of his public ministry had passed, but it seems right to bear this testimony from an association with him of over thirty-four years. He seemed ever on the watch to do his Master's bidding; often when answering calls of religious duty has he been known to go through storms and severe cold, sometimes through the darkness of night on foot and alone, poorly clad and even without his proper meals, not having time or money by which to obtain them. A large part of his time was taken up in attending funerals, often long distances from home, and his work was one of love; though he was called to warn against sin, he could speak tender words of comfort and encouragement to the mourner and to the erring; and we have felt that he might have said, as did the Master: "The spirit of the Lord is upon me, because he hath

anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

During some periods of his work he bore much persecution, doubtless from those who knew him not and from those who knew not themselves, but now, while we mourn our own great loss, we fully believe we may rejoice for him, that he has been permitted to lay down the cross and take the crown of life, with those others who "have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

We have known him to arise from a sick-bed, and, though trembling with weakness, go several miles from home to attend a funeral or other meeting, and when assisted to his place in the house by friends, would sit in silence for a time until he received strength to stand up, when he would deliver a powerful sermon, bearing evidence of the anointing Presence; and after the close of the meeting appeared to be strong and well, and declared himself as well as at any time in his life. We looked upon this as a miracle.

But for many years he enjoyed, as a general thing, very good health, and was at home, able to labor on his farm successfully for the support of his family, also thus

obtaining means with which to travel. He never gained much of this world's goods, for his necessary expenses abroad took all the surplus earnings, yet by strict economy he was enabled to retain his home and maintain his family comfortably.

In the year 1882, when he was about eighty years of age, and had become too feeble to labor as hard as in the past, and not having much means to depend upon, prospects looked rather dark for the future, but he uttered no word of apprehension. He had sometimes been offered money from families concerned for his services abroad, but had not felt at liberty—as a general practice—to take it, nor in any way to balk the testimony concerning a hireling ministry, and this being a matter of clear principle, no complaint was uttered or sorrow expressed; yet to the mother, whose health was now failing, many anxious thoughts arose, especially as to the future of their three sons, the eldest of whom was but thirteen. One day while she was alone in the field meditating, perhaps rather despondently, upon their circumstances, a strong and sudden impression came to her—an impression full of life and hope—a feeling not to be controlled by her *want* of hope—and a strong intimation was given that the cloud should be lifted off from them—and the words, "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein," were brought forcibly to her mind. Her faith was weak, for there was no outward reason why this blessing should be expected. Hard labor and self-denial had covered the past,—what should change the future? Yet the impression would remain—though *doubting* instead of *trusting* deserved not the comfort. But the change

came! the Lord's promise was sure; and through His willing stewards the work was done. An excellent suit of clothes was sent him by a Friend in New York (Jane C. Russell), whose name at that time he did not even know, but whom we now know as one whose hands are always filled with good works. Immediately after this, other Friends, some of them living far from his abode, joined with her in this work of love, Friends and neighbors near his home not failing to lend their assistance; and a pleasant and comfortable house was built for him and other help received equal to his then present need. We believe this to have been a miracle of God's care, and but another evidence that his hand is not shortened, but his mercies and his promises are sure. For this reason I relate the circumstances, and also to acknowledge our united gratitude to all those who were so willing and active in this work of Christian generosity. I desire our children to always remember it, that they may know the kindness of our friends and the providence of our Heavenly Father.

After this, his life was made comparatively easy, and he was enabled to continue his work without the exposure and self-denials of the past. About two years before his death he suffered from La Grippe, after which he did not regain his former strength, but was still able to labor in the vineyard both at home and abroad. The next year he had another attack of the same disease, from which he never rallied so as to be able to travel far from home. He told us that he had prayed the Father for strength sufficient for his necessity, and it was given; he was permitted to receive calls from Friends attending the Yearly Meeting, which was held in his neighborhood in Sixth month, and

was a great pleasure and help to him, for it seemed as if peace and love came hand in hand with every one in their tender visits. He loved Friends, and these opportunities were precious to him and I believe to them; he felt that it was the last time, and it proved to be so.

After this he gained enough strength to attend meeting at home and to walk out a little—and was easy and comfortable except when the pains of neuralgia attacked him, and they were often very severe. His mind remained strong and clear, and during the remainder of his frail earthly existence, his cheerful encouragements and wise counsels were a daily strength and comfort to us. On the last Seventh-day of First month (1893) he was taken very ill, neuralgia striking to the stomach. The attention of a skillful and kind physician relieved his pain; but he could not recover. During the few days he remained with us he gave us much useful advice and excellent counsel. He desired us not to mourn as those without hope, saying "he had been spared to us many years, but now his time had come to depart and be at rest. He had enjoyed his family and would gladly remain with them, but he was ready to cross the river," yea, rejoiced to go on his journey; and at a little past six o'clock p.m., on the thirteenth of Second month, he left the suffering clay and went to that other home—the place prepared for those who die in the Lord, where there is no pain nor sorrow nor tears.

He had desired that our dear friend Isaac Wilson, of Bloomfield, Canada, should be requested to attend his funeral, and named the day on which he thought it might be best to hold it, "Sixth-day, the seventeenth of the month," which was accordingly attended to. On the day named,

Isaac was present, who, during a time of solemn waiting at the house, knelt in earnest supplication; the meeting was held at the meeting-house where he had so many years attended; the day was severely cold, but the attendance was very large.

Isaac spoke with great power and tenderness from the words, "Mark the perfect man, and behold the upright, for the end of that man is peace."—Ps. 37: 37.

We will now gather together what we can of a dear life passed away, by consulting his papers, consisting of short notes of diary and promiscuous letters, unfortunately many of them not dated. Many of his choice papers were burned when his house was burned, so we are limited in material, but we preserve what we can, because they are his own written experiences.

A. H. G.

A LETTER

LATELY FOUND GIVING SOME ACCOUNT OF THE ANCESTRY OF SUNDERLAND P. GARDNER.

BENJAMIN RODMAN :

Esteemed Friend :—I received, through the kindness of Benjamin Hallowell, of Sandy Spring, Md., a note of inquiry concerning my ancestors. Some years since I went to Rhode Island for the purpose of learning their history, and traced it with certainty to five brothers, Benoni, Henry, George, William and Nicholas Gardner. William was my great-great-grandfather ; he had three sons, William, John and Thomas. John was my great-grandfather. He had three sons, William, John and Allen. William was my grandfather, and his son, Elisha Watson Gardner, was my father.

The first mentioned five brothers purchased a part of the Pettequamscud purchase, where they probably settled. The first William mentioned lived on McSparran Hill, three miles east of Little Rest, now called Kingston, Washington Co., R. I.

There was a George Gardner in Rhode Island as early as 1662 who might have been father to the five brothers, but I could not trace the connection : no doubt the particulars may be found in the first and second volumes

of the "Historical collections of the settlement of Rhode Island," but I have only the third volume, being unable to obtain the others. There is a tradition in our family that Mary Dyer was a relative, but whether upon the Gardner side I have not learned—I have not even heard what was her maiden name.

I have no doubt that our family may be traced to the Nantucket Gardners or to England by records that may yet be found in Rhode Island, Connecticut, Nantucket or Boston, and if I had time and means to devote to it, the work would be a pleasure. The Gardner coat of arms, an engraving of which I have, might assist us. The P in my name is from my mother's maiden name—Pattison. This family settled in Connecticut in an early day; Thomas, her grandfather, and William and John his brothers. William Pattison was the first man who made tinware for sale in America.

William Gardner, senior, died in Third month, 1748; his son John died Eighth month, 1800. My grandfather William died in 1832; my father, Elisha W. Gardner, died Twelfth month 15th, 1864. The whole of our line, so far as I know, lived to over eighty years. I am seventy-three years of age and am considered an old man, yet I am able to labor on the farm, and have traveled during most of the winter in attending funerals and meetings from home. I send this by the hand of my much-esteemed friend and elder brother in the truth, Benjamin Hallowell.

From thy friend,

SUNDERLAND P. GARDNER.

Farmington, Third month 25th, 1876.

[Note in relation to the foregoing letter, by A. H. Gardner.]

Afterward he was informed that Mary Dyer's maiden name was Long, and that she was a sister to Hored, who married a Hicks, ancestor to Elias Hicks, and afterward married George Gardner, an ancestor to Sunderland—this was why Mary Dyer was called Aunt Mary in the olden time.

Hored was taken from her spinning-wheel and carried to Boston, where she was publicly whipped, because she was a Quaker ; a female servant volunteered to accompany her on this terrible journey and carry her infant child. After Hored had suffered her cruel punishment she knelt and prayed for her persecutors. It is said that this day's work turned many away from the persecuting sect and brought many to favor the cause of Friends.

JOURNAL.

SUPPLEMENTED BY EXTRACTS FROM HIS LETTERS WHEREVER THESE SERVED TO MAKE THE NARRATIVE MORE NEARLY CONTINUOUS.

Third month 22d, 1853.

MY DEAR WIFE :—

I wrote yesterday, but did not tell thee where to direct, —Battle Creek, Calhoun Co., Michigan.

I had a meeting to-day at the tenth hour, nine miles south of this place, among the United Brethren, Baptists, Universalists, and, what was sad enough, some poor, lifeless Quakers. The most revolting character I ever beheld is a back-slidden Quaker; they are the greatest impediment in the way of social or religious improvement. I had hard labor among total strangers (except three whom I knew), and I was told after meeting that I could not have described their states better if I had personally known them; I told them I was glad I was a stranger to them. I was called to rather plain dealing, but I am satisfied and they appeared to be; all behaved in a becoming manner, and some of them were evidently reached.

But oh! what poverty of soul I labored under this morning: it seemed as though there was not one crumb to sustain my spiritual life, but I trust it is all in best wisdom; such is frequently my state, and I find the more hungry I get, the sweeter the bread is to my taste when given; but when these stripping seasons are upon me I cannot see whence I am to be clothed again; it is then I feel my want

and my soul seeks relief in prayer. Oh may I keep in humble dependence upon that inexhaustible fountain of light which alone is the true life of men ; it leads me into the low valleys and beside the still waters, and then again through the tumultuous raging waves of the unstable elements. I believe I am willing to suffer : I ask not for a path clear of thorns, but I ask for patience to persevere and hold out to the end, for remember it is the end that crowns all ; running for a little while will not insure the prize ; it is continued faithfulness alone that can secure it.

23d.—Attended meeting here to-day, which was encouraging and comfortable. I am now (afternoon) about leaving for West Unity in Ohio, with Joseph Thorn, where I expect to have two meetings ; thence to Battle Creek.

I cannot now see home, but if all things work favorably, I shall be able to apprise you of my coming in due time. My tarrying seems long, but I hope to be patient, and not inclined to be in haste, for if I am permitted to return, I desire to go home without any burden as regards those I leave behind. The clouds which lowered over my path when I first came seem to be measurably dispelled ; I find the enemy has destroyed little beside himself. Those who had set up meetings out of the good order of Society are scattered abroad, and I believe do not hold a single meeting in Michigan, which is just what I expected would be the case, but I did not look for it so soon.

. . . . . .

Fourth month 22d, 1854.—Attended the meeting on the occasion of the burial of the wife of Roswell Whitcomb. She had been blind a few of the last years of her

life, and otherwise considerably afflicted; he and his children appear to feel deeply their bereavement.

The fore part of the meeting was a laborious time for my poor tired spirit, but finally a little light sprang up with the comforting words of Jesus, "Be of good cheer, I have overcome the world," from which was shown the necessity of overcoming the world in ourselves individually as he overcame its temptations, presentments, etc., in himself by the power given him from the Father. This help is manifested to all who seek it, and is given in proportion to the work called for at their hands.

It was hard labor to rend the veil which seemed for some time to cover most of the assembly, and for a while I doubted if I should get relief, but finally truth got the victory, and the people were reached by the power of love and tendered in such a degree as I never witnessed before in a public assembly; strong men seemed to feel its power, and most faces present were bathed in tears. It was also a time of visitation to my soul, for which may I ever be thankful to my Heavenly Father. Amen.

23d.—First-day meeting large. Many strangers and neighbors attended. I was led to speak of the importance of divesting our minds of prejudice and the power of tradition, and of coming to a dependence upon the revelation of the Son of God for instruction, which would lead to practical righteousness independent of the experience of others. That our prejudices and dependence upon others for tenets of doctrines too frequently placed us in the position of the children of Israel as shown by the prophet in the figure of the image of jealousy set up in the entrance.

Fourth month 26th, 1854.—Attended the funeral of a

daugher of Nathan Aldrich. I sat down in the meeting in much poverty of feeling. A solemn silence becoming the occasion appeared to be observed by all, in which my mind was drawn into exercise, and finally to communication from the saying of Jesus, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Showing that in the midst of our mourning for the loss of our children there is still consolation in the belief that they are happy, which is fully justified by the above declaration of Jesus. I receive his words as coming from the highest authority, because whatever he said or did was by the Father's light and power, which light and power clothed his spirit and spake through him. I expressed a fear that many now, as in former times, were forbidding children to come unto Christ by setting improper examples; by attaching undue importance to the things of this world and living out its spirit.

Children being of quick discernment soon discover the prevailing interest in the minds of parents or guardians, and are soon imbued with the same disposition, thus giving them a wrong direction in their setting out, and hindering them from coming to Christ.

The training of children is a most important work, and none are rightly qualified for this service until they have themselves been taught in the school of Christ.

The subject finally led to the opening of many important doctrines concerning practical righteousness, and the doing of our portion of the work while we have the light showing us clearly the path of duty. It was an instructive season to me and I trust to others; so I returned to my home rejoicing.

Fifth month 7th.—First-day meeting comfortable, though an exercising time to me. It seems to me that my exercises increase upon me so much that in my waking hours there is but little intermission, and when I take my seat in meeting, poverty of feeling is my covering, accompanied by a desire that I may be in my allotted place, gathered into silent worship and be still. But during a year or two past my labors in the gospel have been very frequent; I desire to do my duty while it is day, and nothing more. My mind was brought into exercise upon the nature of the kingdom of Christ, and it led to a communication from these words, "My kingdom is not of this world, else would my servants fight." Bringing into view that so far as men become the subject of his kingdom they cease to be carnal warriors; but that kingdoms and goverments established upon no other foundation than man's own unregenerate nature will ever be fluctuating, and frequently unjust and cruel; instancing prominent nations of antiquity who were thus governed, with their failure and dissolution as the result; that the most civilized and enlightened nations of the present day are selfish and oppressive, and except a reformation take place both in Church and State, the reward of evil doing will be theirs.

8th.—Received notice of the death of the wife of Stephen Hatfield (a member among Orthodox), requesting members of both Societies to meet on the occasion of her burial as one people, without distinction and with equal privileges. His wife attended our own meeting of late when she attended any, though not a member; their son Peter became a member of our Society a short time since by request. Stephen has been in a position for some time

so that, like Joseph, "his branches extend over the wall." May his worthy example prove like leaven, leavening the whole lump.

9th.—Attended the funeral of the above-mentioned person at the meeting-house of the Orthodox Friends in Macedon. It was soon discovered that they did not mean that equal privileges should have a very extensive signification; there were but three that occupied the high seat, yet they directed our Friends to lower seats. I do not notice it as holding one seat to be better than another, but it appears at least friendly on such occasions to invite elderly people, especially strangers, to take an upper seat.

After the meeting became still, ——— ———, a minister among the Orthodox, arose and had something to say concerning God as being no respecter of persons. He was soon followed by ——— ———, a minister on the same side, in supplication; and the fixed form I had often heard used amongst them led me to reflect upon the difference between asking in the name of Jesus Christ, and always using a set form of words till there seemed to be no life in them. "Not all that say unto me, Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of my Father which is in heaven." After she concluded I supposed the meeting would soon close, but my mind was exercised in such a manner that I felt it to be necessary to leave in that meeting what seemed to be required of me, so I arose and informed them that a view of the nature of the gospel and its blessed effects upon the children of men had been so opened in my mind, that I did not feel easy to let the occasion pass without opening it to the people from the words, "When I am weak then

am I strong," showing the difference between a regenerate and unregenerate state. Paul in an unregenerate state could persecute the humble Christians by the authority of the priests,—he was then the strong man in his own will; but when it pleased God to reveal his son in him, he conferred not with flesh and blood, but became obedient to the heavenly vision; it led him to the cross—that is, to the subjection of self. After this, instead of depending on himself or on the authority of the priests, he depended upon the revelation of Jesus Christ: hence he found it true in his own experience that when he ceased to trust his own strength and will as a man, he became strong in the Lord. This was the effect of obedience to the gospel as shown to him by the master, and the same effect would be produced in all, if they would be equally humble and faithful.

Such an obedience would disarm the warrior by correcting every desire of wrong, and would bring men from under the bondage of corrupt and perverted practices into the glorious liberty of the Truth. It reached the heart of Zaccheus in such a manner that he was constrained to declare that if he had taken any thing from any man by false accusation, he would restore fourfold.

None are set at liberty while they are unjust.

I felt it right to address the mourners in a particular manner, reminding them that the principal source from which they could derive comfort is their trust in God; in him they would find safety, for "a Father to the fatherless and a Judge to the widow is God in his holy habitation."

It was a tendering season; may it be remembered for good. There being no further work apparent, the meeting closed, I believe to the satisfaction of most present.

14th, First-day.—A satisfactory meeting. I was exercised in a public testimony. The text taken was Isaiah 18 : 16 : "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." A figure referring to the revelation of Jesus Christ in the soul. My friend William Clark appeared in solemn, humble supplication, which seemed to reach the witness in the people, and many could say Amen.

21st, First-day.—A very large meeting ; I went to meeting in my usual state of poverty with a desire to be silent, but endeavored to stand resigned. Soon, however, the difference between faith and a mere nominal belief opened to my view, and finally I found it necessary to communicate it to others from these words : "What shall we do, that we may work the works of God ? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6 : 28, 29), stating that a true belief in Christ was only produced by the revelation of God, which is his own work.

28th.—A very large meeting to-day—many strangers being present. I took my seat with a desire to remain silent, but an exercise came upon me in such a manner that I found it necessary to give it expression, which I did from these words : "The wages of sin is death, but the gift of God is eternal life through his Son Jesus Christ, our Lord." Showing that the death alluded to had no reference to the death of the body—for that, no doubt, was designed in the creation to be dissolved and returned to its kindred elements when its work was done ; but the declaration referred to the state of the soul, dead in trespasses and sin. Having partaken of the forbidden fruit, there is a conscious-

ness of the loss of innocence and peace—the clothing of the Father's love is forfeited,—*this* is the soul's death. Yet the soul is not annihilated, only cold and lifeless, and if repentant may, by the drawing of the Father's love, be again brought under the influence of "Christ the power and wisdom of God," and thus raised into newness of life.

It was a satisfactory meeting to me. May I keep in a state of humble dependence upon my Heavenly Father, and be prepared to say with the Psalmist, "His mercy endureth forever."

29th.—Attended the funeral of John Lawrence at Friends' Meeting-house in Mendon. He was not a member of any Society, but had the reputation of being an exemplary man.

The meeting was largely attended by members of other denominations, who appeared to be edified and profited by the opportunity, some of them expressing themselves to that effect.

I was called to speak from the words: "Repent, for the kingdom of heaven is at hand." I held forth that this is in substance ever addressed to sinners, and that the "kingdom of heaven" is in every soul that is reconciled to God; hence a state that may be known in a measure in this life.

It was a season of instruction, but a feeling of poverty covered my mind most of the day.

Sixth month 4th.—A comfortable meeting to-day, but not so satisfactory to me as at some other times: though I thought it appeared to be a favored season to others.

8th.—Mid-week meeting. David Adams from De Ruyter attended to-day and had acceptable service.

10th.—Our Yearly Meeting of Ministers and Elders held to-day ; it was a season of renewed visitation to the comfort of our hearts. We had the company of John Hunt from New Jersey, Joseph Foulke from Pennsylvania and Richard Cromwell and Elizabeth Leedom from New York.

11th.—First-day public meeting very large. John Hunt had a seasonable and instructive offering in the Gospel which was truly edifying to many, but it was too sound to suit the libertine spirit which prevails to a great extent in this day. Many appear to want pillows sewed under their armholes (Ez. 13 : 18), that they may rest easy in their sins. J. Hunt's ministry was powerfully directed against all wrong and skepticism.

We had a favored time to the end of the Yearly Meeting. It is truly a great favor for which we ought to be grateful, when so large a body of Friends come together and go through with the weighty matters pertaining to the church, and not one thing occurs to break the harmony and good order which should characterize a Yearly Meeting of the Society of Friends, but all speaking the same language, minding the same things.

Such was the Yearly Meeting of Genesee in 1854.

Seventh month 3d.—Left home with Elizabeth Leedom, my wife and little granddaughter to attend our Quarterly Meeting at Hamburgh. Arrived there at evening very much wearied with the journey, especially Elizabeth, who was almost exhausted. We had an excellent meeting, although on Fourth- and Fifth-days an individual who was not a member was tedious in communication ; but I was glad Friends were patient. Some labor

in the ministry was required of me in the public meeting on Fifth-day; the people appeared to be edified and some seemed to be reached and tendered in a remarkable manner. After I had left the house a young woman sent for me to return and see her; accordingly I went back and found her weeping. I saw her condition and advised her to be faithful to the witness of truth in herself which could "lead her into all truth." She was very much tendered, as were also some others; I felt to call them to come to Christ—not to sectarianism.

After meeting went across the Niagara river to Bertie, where my health was very poor, suffering a good deal of pain in my side and hip; my granddaughter was also very sick. We were kindly cared for by our friends of the families of Henry and Jacob Zavitz. The young people also were very attentive and kind, as well as staid and exemplary in their deportment. How I should rejoice to see all our young Friends manifest a similar interest in the best things; how soon would the waste places become as fruitful fields! In much weakness I attended their meeting on First-day, which was a comfortable meeting.

On Second-day our friend, Henry Zavitz and his daughter accompanied us to the Niagara Falls, where we could see the river broken in its passage from the level of the upper lake country to the level of Lake Ontario. It is wonderful to see the chasm which the water has worn through the rocks for about seven miles to pass from Lewiston to their present location. It must have taken thousands of years.

It is now seldom that we see the Indian pass this way; he has been driven from his birthright—gone from his

hunting-grounds and given place to the white man. He no longer throws his offerings of tobacco into the angry waters to appease the spirit which he imagined presided over them. He no more shall pursue his game and eat the products of the chase upon the banks of that far-famed river. No—his struggle is over; the last echo of the war-whoop has died away in the distance—his home and the home of his venerated fathers is occupied by strangers who scarcely know of the race they have supplanted and whose lands they occupy. They have been overcome in battle, and finally forced to wander in helpless want, until they are mostly sleeping with their warrior ancestors, leaving but few traces that such a people ever lived.

Fourth month 17th, 1855.—Attended the funeral of Joseph Sheldon, an elder by whom I had lived as a neighbor for over forty years.

Our friends are taken away one after another—and the fact seems to address to us this language: "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

The meeting was the largest I ever attended on a funeral occasion. I had to bear a close testimony from the words: "Man finds death in the error of his ways."

It was thought to be a season which would be long remembered by some as a visitation of Divine favor.

First-day 22d.—A large and favored meeting. There were more than usual present on account of the funeral of Sarah Hoag, a niece of mine, and daughter of Daniel and Hannah Hoag.

She had been a great sufferer from consumption, and was rejoiced in the prospect of a release from her sufferings.

She was fearful at times that she should not be sufficiently patient to the end, and was very considerate and thoughtful about her preparation for a change, and queried with me if I thought it would be well with her. At one time near her close, when she became very weak in body, a man came and told her it was necessary for her to be baptized with water (he being a close Baptist); when I came again she informed me what the priest had said, and remarked that it had hurt her feelings, at the same time asking my opinion upon the subject. I replied that I thought she might rest easy on that matter, as water baptism was only a form and could have no effect on one's spiritual state, upon which she appeared to be satisfied. I have often thought that it needs great care on the part of those who visit and converse with the sick lest zeal should sometimes outrun knowledge.

First month 2d, 1856.—Our Quarterly Meeting for business to-day, was a favored season.

My mind was much exercised in the public part of the meeting, and finally I was released by communicating what seemed to be required, commencing with the following words: Jesus told his disciples what kind of evidence would convince the world that they were his followers. "By this," said he, "shall all men know ye are my disciples, if ye have love one to another."

He did not call them to any particular set of doctrines or forms, but taught them that true worship must proceed from the soul that is clothed with and sustained by the love of God.

9th.—Attended the funeral of Elijah P. Quinby at Junius.

17th.—Attended the funeral of Harriet Hoag.

Third month 3d.—Attended the funeral of a son of Henry Bunnell, Junius.

Fourth month 13th.—Attended the funeral of a son of Edward Sheldon, Farmington.

Fifth month 1st.—Attended the funeral of Matthew Rogers, Galen. Favored season.

Fifth month 8th.—A son of Wm. Durfee, about two miles north of Palmyra ; a favored meeting, very different from the one I attended in the same house a year ago.

Fifth month 10th.—Attended the funeral of Mary Quinby, widow of E. P. Quinby, at Waterloo. I had considerable labor in the line of ministry, which appeared to be well received, but it was not as satisfactory to me as at some other times ; the well did not spring up to overflowing to such a degree as I have at times witnessed, but I desire to be preserved in patience under every allotment, that I may feel that it is the same merciful Father that watches over us for good when we suffer need as when we abound.

Four months ago I sat with the bereaved widow and her children who deeply lamented the loss of a tender father ; to-day their mother was laid by the side of her husband whose death she felt so deeply. She awoke the family in the night and stated to them that she should continue but a short time ; she complained of no pain, only shortness of breath. She commended her spirit to God, and calmly passed away in less than three hours from the first alarm. O my soul, be thou also ready, lest the pale messenger come upon thee as a thief in the night !

16th.—A son of Matilda Griffin, Macedon Center. Small meeting, but a comfortable season.

Fifth month 31st.—Angeline Ramsdale, wife of ——— Ramsdale, and daughter of Henry U. Underhill. The meeting was largely attended by different classes of professors, and others. I felt during the first part of the meeting like an empty vessel, but my heart was opened in secret prayer. At length my good care-taker blessed and brake bread for me to hand to the multitude, and I believe we were all filled. A large number of our Orthodox Friends were present.

Eighth month 24th.—Attended a meeting at half-past ten in the morning in the Methodist meeting-house, Canandaigua, which was much to my satisfaction. They were very kind in consenting that their own regular meeting should be conducted after the manner of Friends; it was an instructive season in which truth gained the victory over error. The subject was: "Jacob have I loved and Esau have I hated," and "The elder shall serve the younger," which led to many subjects of interest to man.

29th.—The funeral of Addison Smith; the meeting was large and solemn. I took my seat in a hungering and prayerful state, and my Heavenly Father answered my prayer by breaking and blessing the bread of life to my hungry soul, and then life arose and strength was given to stand up with these words, "That which makes manifest is *light*, that which dispels darkness is *light*, that which takes away mystery is *light*." The truth seemed to flow in a living stream.

31st.—First-day, a favored meeting; I was concerned to speak on the nature of spiritual worship and the work of the Gospel. My mind had been burdened for some time with a sense of the machinations of some persons and their

endeavors to injure me, which I am well aware they are trying to accomplish by the means used only by the lowest, darkest states, but in this meeting my spirit was favored to be elevated beyond their reach, and I found a resting place where no enemy could come.

Having for some time a prospect of a meeting with the prisoners in Auburn State prison, and the necessary arrangements having been made, I left home on Seventh-day, 27th of Ninth month, 1856, taking the cars at Shortsville, thence to Cayuga, and from there by steamboat six miles to Union Springs, where I stayed the night with my kind friends Edward and Catherine Eldredge, and made arrangements for an appointed meeting at the Friends' meeting-house at three o'clock in the afternoon of next day.

First-day morning, 28.—Started with Edward Eldredge and wife for Auburn, where we arrived at half-past eight o'clock. While waiting in the prison before meeting I was very much stripped, almost to depression. At nine o'clock the chaplain told me to follow him; we passed into the chapel of the prison, where the prisoners were all seated in good order,—I should judge between seven hundred and a thousand, beside a number of citizens who came in on the occasion. The chaplain immediately read a chapter in the Bible, and after making a few remarks sat down, and all remained in silence for some time; at length my mind was introduced into exercise, and prepared to sit with the prisoners where they sat.

The opportunity was satisfactory to me, and I believe it was to them; some of them appeared to be very much tendered during the communication, and when I sat down some said, Amen! I had cause to rejoice in yielding this

little service. After I closed the chaplain told them they had heard the gospel preached to them that day, and he hoped they would long remember it and profit by it.

In the afternoon attended the appointed meeting at Union Springs to good satisfaction; the next morning returned home and found my family well, for which I feel thankful.

Tenth month 1st.—Attended the funeral of the wife of Seth Beals; she was not a member among Friends, but requested a Friends' Meeting on the occasion of her burial. A solemn and satisfactory meeting.

2d.—Attended the Quarterly Meeting at Mendon. The Yearly Meeting's committee appointed to attend Farmington Quarter was present. Nicholas and Margaret Brown and John Watson had acceptable service. It was a satisfactory meeting.

5th.—A large and favored meeting — many strangers present.

[FROM A LETTER.]

MY DEAR WIFE:—I am now at Jeremiah Browning's in Chatham, and in pretty good health, although I have been very unwell for several days since I left home. I have had another tossing on the waters in coming up the sound yesterday, and night before last it was so rough that we had to put into New London and stay the night, so thou may see that I have had some experience on rough water. I stayed last night at New York and came on to this place this morning. It is now very pleasant. I expect to attend Chatham Quarterly Meeting to-morrow, and

perhaps meeting in Albany on First-day; and on Second-day morning, if nothing occurs to hinder, I shall look towards home sweet home, which I thought of much when I was so dreadfully sick among strangers. Oh, to me there is no place like home, and none so dear as those that compose the family circle. This is right, yet it is not a bar to our having proper love and respect for others, but every heart must have a center somewhere even in this world, though it may be supremely attached to the Great Source of all good. In wisdom we are made for society, and those who have no right connection with it, those who have no friends in whom they can repose confidence without distrust, are unfortunate indeed. One can realize this to some extent when away from home. These reflections lead me to consider in such degree as I can the vast amount of misery in the world,—yes, and all around us.

Selfishness often causes that part of the heart which lies nearest to others to become distrustful, cold and hard, caring only for themselves, or if they hold intercourse with others it is only for selfish ends. This state of things I call unnatural, and I believe it has been the principal cause of the present inequalities among men. It is the same disposition that prevailed in Cain.

I was led last night to reflect deeply on these matters during my wakeful hours; in my room I could hear distinctly the slang, profanity and confusion of one of those dreadful dens of misery that exist in large cities (as well as in some smaller ones), and I looked for the cause in human nature; I could not find it in diversity of talents, chance nor Providence; whence is it then? It plainly lies in man's *perversion* of the good works of God. It is difficult

to point out many wrongs amongst men where inordinate selfishness is not at the foundation; I can upon this ground account for wars, slavery, hypocrisy and unchastened zeal in religion; it fills the jails and prisons, the alms-houses and such dens of hell as that from which I heard the cries last night. And I cannot wrap my cloak around me and pass on without deep sorrow, for they are of the human family, and my heart feels—yea, bleeds for them. May God open their eyes and have mercy on them. What honest human heart could bear the pang of knowing that a daughter was within those accursed walls, or that a son was venturing into those whirlpools of misery and death? I thank God that I can pray for them, and for all who have gone astray, and that he enables me to pray for my enemies—those who would slay me; and I greatly desire that I may retain this state of mind during my probation here. If the world would seek to come into this condition the evils of society would soon be cured, for the gospel could do its legitimate work; the high would be abased by humility, the low exalted by hope, the sword would be beaten into ploughshares and the spear into pruning-hooks, and all could put on the beautiful garments of linen clean and white, even the righteousness of the saints. With much love, thy own,

SUNDERLAND P. GARDNER.

Chatham, Eleventh month 6th, 1856.

Eleventh month 9th, Fifth-day.—Attended the meeting held on the occasion of the burial of Betsy, wife of

Reuben Dean, at Friends' meeting-house, Macedon, at the third hour in the afternoon. A season of favor, though in the fore part of the meeting great poverty of spirit.

14th, First-day.—A very low time with me this morning; deep felt poverty of spirit in my present state. Attended our meeting at the usual hour; silent suffering was my allotment. My state seemed to be best described by the language of Jesus: "My soul is exceedingly sorrowful, even unto death."

Had an appointed meeting at the Baptist meeting-house, at Macedon Locks, at three o'clock in the afternoon, accompanied by my friends Abram Wilson, Stephen Hatfield and William Clark. It proved to be a highly-favored season, in which the gospel was livingly declared to a large and attentive assembly, which seemed to be impressed and solemnized in a remarkable manner. My bonds were loosed, and the Master led the way; the language of my soul is, "Blessed be the name of the Lord, for his mercy endureth forever."

First month 7th, 1857.—Our Quarterly Meeting, at which we had the company of Nicholas and Margaret Brown, who were both favored in a close, searching labor in the Gospel. It was a favored meeting throughout.

14th.—Attended Scipio Quarterly Meeting to pretty good satisfaction to myself. In the meeting for business I called the attention of Friends to the importance of living up to the advices in the Discipline that some of us present had assisted in framing, and which we were giving to others; it seemed to produce quite a sensation, and some rather unguarded expressions were made, saying it

would not do to introduce politics into our meeting. (I had said nothing on that subject). I found I was not wounded, and so made no reply and it soon passed over. I hope they may profit for the occasion.

17th.—Attended the funeral of a child of Truman Case. I had considerable service in the meeting, but did not get that relief which I was perhaps too desirous of.

William Clark appeared in supplication, and upon the whole it appeared to be a season of Divine favor.

First month 21st.—Attended the funeral of the wife of Esquire Thomas, held at his dwelling-house. It was a large, solemn meeting, during the fore part of which I felt a great sense of poverty and emptiness, under which I was renewedly brought to see the impossibility of man's doing anything of himself to advance the cause of righteousness or promote the glory of God. After waiting the Lord's time he gave me strength and ability to preach the Gospel to a very large and attentive congregation, and I believe many were reached.

Fourth month 1st.—Attended our Quarterly Meeting at Mendon, which was a season of Divine favor. There appeared to be much exercise for the promotion of truth. The principal part of the public labor in the ministry fell upon myself. Isabella Webster from Hamburgh, wife of John Webster, appeared in the ministry—I think to the satisfaction of Friends; if she keeps not back part of the price, she may become an acceptable testimony-bearer. May the Lord send more laborers into his harvest.

20th.—A day of gloom without; the snow has been falling since meeting-time yesterday, and is of such depth as has not been known since the settlement of the country;

it is supposed that in some places it fell to the depth of three feet or more. It is very hard on cattle, fodder being high and scarce.

After we had retired for the night, a messenger came from Henrietta to inform me of the funeral of Franklin Russell, to be held the next day at half-past eleven o'clock.

21st.—Started at three o'clock in the morning on foot to take the cars at Victor, the storm still raging and snow one foot and a half deep in the road; it was hard traveling, there being no track. I went forward and the young man followed four and a half miles, when we got some horses; reached the cars and the funeral in season. It was held in the Presbyterian meeting-house and was satisfactory.

23d.—Our Monthly Meeting at Macedon; at the same time the funeral of Walter Newbury. A favored season.

26th.—A large and greatly favored meeting. My heart was opened by the "key of David;" it is the Lord's doings; may my soul keep humble before him and not presumptuously use his jewels.

28th.—Attended the funeral of Asa Calkins at Farmington South to satisfaction.

Fifth month 3d.—Attended the funeral of Alanson Sheffield at Farmington South; it was a very large meeting, and truly a season of Divine favor; it seemed as if the windows of heaven were opened to the reaching and baptizing of the assembly. The subject was: "Blessed be the name of the Lord, for his mercy endureth forever."

Sixth month 28th.—Attended Macedon meeting in the morning, and had an appointed meeting at the Free Will

Baptist house in Walworth in the afternoon, both of which were favored meetings. There appeared to be a good deal of lightness with the young people before meeting, but they became very thoughtful and attentive.

Seventh month 4th.—I am this day fifty-five years old, and have spent the week, including to-day, in hard labor preparing to leave home on Second-day next to attend Scipio Quarterly Meeting to be held at De Ruyter.

I am now advanced beyond the meridian of human life; I can look back upon the past and see its pains, its pleasures and its sorrows in review. The years of my childhood are fresh; I see my father in the first strength of his manhood, and my mother in the loveliness of her youth, both eagerly engaged to provide for and instruct my infant helplessness. The years pass on; an increase of family brings an increase of care and anxiety, of hope and fear; I see them rejoice when their desires are answered in the obedience of their children, and grieve when those children falter in duty. I observe that the increase of labor and anxiety is making its mark on the brows of those whom I had seen rejoicing in the strength of younger years. Time moves on, and with anxious heart I see the weight of years and toil and care make them bow, their faces turned toward the earth; still the years pass, and I see *her* smitten—that dear mother,—her pallid cheek, the tiresome, wasting cough; we grieve as we see the slow but sure work of the destroyer; the years still pass, she is gone! My father yet lingers to console me and encourage me in the path of duty.

I see what is past, but wisely a curtain veils the future from my view.

Seventh month 5th.—I left home to attend Scipio Quarter to be held at De Ruyter. Stayed at my brother, E. W. Gardner's, Jr., in the village of Canandaigua; next morning took the cars for Syracuse, from there I took stage twenty-nine miles to De Ruyter. I arrived late in the evening, and put up with that worthy elder, Stephen Bogardus, Edward Eldredge having joined me at Cayuga, and Joseph Head and some others at Syracuse.

Third-day, at two in the afternoon, was held the meeting of ministers and elders, which was small, but a season of favor.

On Fourth-day the Quarterly Meeting was pretty well attended, and was a comfortable meeting. Next day the public meeting was well attended by other people besides Friends, and my heart seemed largely opened in gospel service to the reaching of many states present; after meeting several persons sent word they wished to speak to me, and when I came near, one of them gave me his hand, saying, "God bless you! I am glad to find one man that knows the truth and is not afraid to declare it." They appeared to have been reached, and may they be faithful to the convictions of truth.

At 6 o'clock in the evening had an appointed meeting in the village about one and a half miles from Friends' meeting-house, which was well attended. A favored time.

Eighth month 1st.—Labored hard this day, and in the evening was taken with severe chills, with pain in my lungs and difficult breathing. I had appointed a meeting to be held at West Walworth the next day (First-day), but judging from my state of health matters looked rather doubtful. The subject passed before my mind but gave

me little uneasiness, as I had always been favored to attend the meetings I had appointed even when as far as human foresight could go it seemed impossible.

Next morning, however, I with my wife and kind neighbors, George Fritts and wife, attended Macedon meeting at the usual hour, in which I had satisfactory service, and in the afternoon we were at the appointed meeting in West Walworth, which was well attended and the people were attentive. But it was rather a trying exercise for me; professors as well as others appeared to be very much outward in their views of religion; there were many spiritualists present, and the word was close to the several states as they opened before me. But it is seldom I meet with such intense darkness as seemed to cover the people generally; however, it was thought by the Friends present that we had a favored meeting. Returned home at ten o'clock in the evening quite unwell, and got little rest during the night.

Ninth month 6th.—Attended the funeral of Elizabeth, wife of Zachariah Shotwell. It was a large and favored meeting; the Methodists put by their meeting and generally attended.

10th.—Attended the funeral of Humphrey Hart about twenty-four miles from home; he was a stranger to me and not a member among Friends, but desired a Friends' meeting on the occasion of his burial. I had considerable service in the meeting, but it was a day of deep-felt poverty of spirit, almost painfully so, but oh, my soul, trust thou in the Heavenly Shepherd!

17th.—Attended the funeral of Mary Warren, daughter of Nathaniel Warren, aged near twenty years, who

died suddenly with but little warning that her close was near. She was a sweet-spirited girl. Oh my soul, be thou also ready!

18th.—Attended the funeral of Elizabeth Lundy at Waterloo; she had been a consistent Friend, and made a peaceful close. The meeting was held at Friends' meeting-house at Junius. The Junius meeting was once large and flourishing, but by removals, deaths and desertions there is no meeting of Friends held here now.

20th.—Attended the funeral of Zachariah Shotwell at Macedon. A large, solemn meeting. The Methodists put by their meeting again and attended. The savor of heavenly goodness was evidently felt in this meeting.

Tenth month 5th. — Attended the funeral of two children of a man by the name of Lattin (not Friends), at Farmington South; a favored meeting.

Upon seeing these children both in the same coffin, as if calmly sleeping, beautiful in death, the query arose in my mind, Have these lived in vain because they have been taken away in their infancy? The answer seemed to be, No; dost thou suppose the flower, though not succeeded by fruit, has bloomed in vain? Even when it is faded and has fallen to the ground, do we not remember its beauty, and have we not been benefited by its health-giving influence? Our lives have been made the better for it. So with these infants; their sojourn was short, but they were here long enough to bring out our attachments by the sweetness and innocence of their lives, and to waken our love to something higher than earth, and now they are called back by Him who gave them, before the stains and corruptions of this world had pol-

luted their pure spirits; surely they have not lived in vain.

12th.—Attended the funeral of a daughter of John H. Robinson, at his dwelling-house in the city of Rochester. It was a large, solemn meeting, in which I was enabled to set forth the doctrines of the reign of Christ with clearness and as adapted to the different states present. May it not be as water cast upon a stone, but as a nail driven in a sure place. I do not approve of holding funerals in the dwelling-house if a meeting-house is convenient, for it frequently occurs as in this case, that I probably do not see more than half of the people convened.

18th.—After deep suffering in meeting to-day, light sprang up in a view of the importance of using means adequate to the accomplishment of the end in view. This we always find necessary in temporal things, in the gaining of wealth, power or pleasure, but do we not know it is equally so in respect to spiritual things? If we would be at peace with God, if we would be safe, if we would be blest by the light of His love, we must certainly use the *means* adequate to the desired result.

Peter wished to come to his Lord upon the water, but while he had not the required strength of his own, nor yet sufficient faith in Christ, he failed of accomplishing his desire until Jesus came to his help. So neither our own power nor that of other men can save us, or buoy us above the unstable elements or evils of the world; we must look unto Him who has said, "Come unto me *all* ye that labour and are heavy laden and I will give you rest." It was an instructive season to me and I trust to others also.

23d.—Attended the funeral of a child of Albert —— (not Friends), which was held in the Methodist meeting-house. The funeral had been appointed for yesterday, but apprehending I would wish to be at our monthly meeting they changed the time. It was a season of suffering with me —my soul was truly made sorrowful, and it seemed my allotment to visit the spirits in prison and to be baptized into their state. O most holy Father, show *them* clearly their states and incline their hearts to seek after Thee.

Eleventh month 5th.—Attended the funeral of John Langdon, of Galen. The meeting was large, and it was a time of favor. The subject which opened to my mind was, "Work while it is day, for the night cometh wherein no man can work." The doctrines of truth were largely opened, and the people appeared to be tendered and edified.

15th.—First-day; attended the funeral of Charles Nichols at our meeting-house, a remarkably favored season. I was led to commence with, "Blessed are they that are called to the marriage supper of the Lamb." Many appeared to be reached and tendered, but I fear by some the visitation will too soon be forgotten.

19th.—Attended the funeral of Nicholas Howland at his late dwelling-house in the town of Manchester. I went to this funeral in my usual stripped state of mind, and sat a long time in silent prayer for spiritual strength—nothing presenting which had the savor of life in it. At length the Lord in His own time opened to my understanding that "Love is the most powerful principle awakened in the soul of man." And with these words I arose and informed the meeting that this had been revealed to me, and as it had thus been immediately revealed, it was a matter

of certainty to me, and not depending upon hearsay or tradition. The subject finally opened into the declaration of many gospel truths, some of which were as new to me as any present. May the Lord alone have the undivided adoration of my soul. Amen.

24th.—Attended the funeral of the wife of Thomas Cox at Friends' meeting-house at Macedon. The power of Divine life did not appear to rise very high in dominion, though to some comfort and relief.

25th.—Attended the funeral of Thomas ——— (not a Friend), about three miles north of Palmyra village. He was much respected by his neighbors, and the suddenness of his death produced the whole bitterness of grief to his family. He started for his barn a little after noon, and in about half an hour afterward his son went out and found him lifeless upon the ground. It was not satisfactorily known whether he had died in a fit or was killed by a fall upon the frozen ground.

First month 20th, 1858.—Attended the funeral of Robert Briggs at Farmington, which was a highly-favored meeting: the truth was declared in gospel authority.

25th.—Attended the funeral of a daughter of Thomas Cox, a favored season.

Second month 23d.—Attended the funeral of Jonah Odell at Macedon, aged ninety-two years. He was remarkable for his innocency and simplicity of manners, and in the latter part of his life for zeal in the cause of truth, frequently going from house to house and imparting pertinent counsel, which seemed always to reach the visited. May a double portion of his spirit rest upon some who are left behind. It was a highly-favored meeting.

27th.—Attended the funeral of Nathaniel Russell, at Mendon, who died after an illness of but two days. He will be greatly missed in that meeting, having been consistent in all the relations of life, and hence much loved and respected, which feeling was manifested by the large attendance at his funeral. It was a season of great favor; the Lord enlarged my heart and I ran at His command; the people were very attentive, and some of them I believe were brought to see clearly the beauty of holiness and the simplicity of the Gospel of Christ.

Third month 27th.—Funeral of Asa Smith (not a member among Friends). It was a very large and solemn meeting; the service of the ministry fell upon me in a very close and searching testimony, divesting truth of the clouds of mystery with which it had been clothed, and contrasting the fruits of the prevailing opinions of the day with the religion of Jesus Christ.

Fourth month.—Funeral of Mercy Herendeen, widow of Welcome Herendeen, and cousin to my father, in the eighty-seventh year of her age. I was led to speak upon the nature and necessity of the new birth. A favored meeting.

22d.—Our Monthly Meeting at Macedon to-day—a good meeting. I felt a concern to communicate a little in public, but soon after I took my seat a minister arose and expressed disapprobation with what I had said, and appeared to be laboring under excitement. After he closed I spake again to a state that appeared clearly before me without making any allusion to the remarks of the Friend; I felt somewhat grieved on his account that after so long a profession of our principles he should remain so ignorant of their substance.

23d.—In company with William Clark attended Rochester Monthly Meeting held at Mendon, in which William had good service; I also had something to say in the forepart of the meeting, to my satisfaction. The meeting for discipline was long and tedious—hours taken up in debating upon a subject of no particular importance. How much of the benefit we might realize in our meetings is lost to us in consequence of not keeping our minds centered on that which can still the tempest and preserve in the life.

25th.—A large and interesting meeting in the southwest part of the town.

28th.—Funeral of Hannah, daughter of David Shelden —a large and solemn meeting. I was concerned to speak from these words: "I am persuaded that Jesus Christ takes his kingdom by entreaty and not by force." It was a highly-favored season, and I felt merely as an instrument or vessel through which the gospel was poured forth. I felt the good effects myself, and was strengthened, which help I very much needed at this time.

Sixth month 23d. — An appointed meeting in the Union School-house, Palmyra.

30th.—Another at Lapham's school-house in the southwest part of this town ; both large, and satisfactory to me.

Afterwards attended several funerals: sometimes the work was hard, and then again it seemed that truth went forth without an effort of my own.

Seventh month 4th.—Another year of my pilgrimage is closed ; I am this day fifty-six years old. The past year has been to me one of deep probation and close trials ; it has seemed to me many times during the deep conflict that

I should lose my confidence and my hope, and I am convinced that without assistance from a power superior to my own I shall lose them !

O Thou who in former times condescended in Thy mercy and loving kindness to look upon me with compassion, Thou who when I was dead in sin put forth Thy healing virtue and caused it to reach and heal my wounded spirit so that I was permitted to sing praise unto Thee upon the banks of deliverance, why is Thy countenance hidden from me? Why is the stream of refreshing stayed that it no more distils as the dew? Why is it that my soul is clothed with poverty as with a garment? Why does not even the morning-star appear? Why is there no morning, noon nor evening such as I once knew in Thy dispensation to my soul? Had I not once known Thee, I could not now mourn the loss of Thy countenance; had not Thou once loved me I should not now be so sensible that all is desolate without Thy love; had not I once known the healing virtue of thy presence, I should not now be so oppressed with the power of disease. "Why art Thou cast down, O my soul, and why disquieted within me?" Is there yet something remaining that must be tried by fire — is something still harbored within thy desire that must submit to the cross? If so, let there be no pity until judgment is proclaimed victorious over all that separates thee from my God, O my soul!

Tenth month 16th.—Funeral of Harriet Morey, of Macedon Center.

17th.—Funeral of Drusilla Tabor, of Macedon Center. Both virtuous and circumspect young women, greatly beloved by their acquaintances.

Twelfth month 4th.—Having obtained a minute of concurrence from our monthly meeting to make a religious visit to Friends and others in the western part of Genesee, I left home on the 4th of Twelfth month, 1858, and arrived in the evening at Warsaw, where I met with John and Joseph Head, who were waiting for me. Attended the meeting at Orangeville next day (First-day), but on account of a heavy rain the meeting was small, though satisfactory. In the evening we had an appointed meeting at Johnsonburg, which was well attended. On Fourth-day we were at Boston, having Joseph Head for company; a good meeting. On Fifth-day we were at East Hamburg, where I had close-searching labor; it appeared to me that the hidden things of Esau were sought out and exposed. Next day had an appointed meeting in the Methodist meeting-house at South Boston. The meeting was large and much to my relief, feeling that I had discharged my whole duty toward them. Joseph also had considerable service. On First-day we were at North Collins; meeting well attended—a pretty searching time.

On Second-day evening had an appointed meeting at Pontiac, which was to have been held in the Gurney Friends' meeting-house, but it was thought it would not hold the people, so another house was obtained near by; it was a large attendance, and nearly satisfactory to me.

Elisha A. Griffith and Barak Cushion thus far travelled with us, whose company was truly acceptable to us.

On Third-day we went over to Bertie and attended their meeting on Fifth-day. During the forepart of the meeting there was no spring of ministry opened to me, but Joseph Head had good service, after which I saw my

way clear to communicate something so very different from anything that had ever been called for at my hands that it was marvelous to me, but I was well satisfied, and rejoiced in having this singular evidence or manifestation of the Father's working. This was the last meeting we attended on this journey, and throughout the whole I had alternate seasons of deep baptisms and sufferings with those of heavenly favor and rejoicing. Reached home and found my family as well as when I left them, for which, together with many other favors, I am thankful to Him whom I profess to serve.

First month 1st, 1859.—Attended the funeral of Lydia Cudworth, wife of Nathaniel Cudworth, and mother of Harriet Herendeen. She was a member, I believe, among the Gurney Friends, and supposed the meeting would be considered as held according to their order, although in Friends' house in South Farmington. The meeting on the occasion was large and solemn; after sitting awhile I found that necessity was laid upon me to bear a public testimony among them, in which the power of Divine life was exalted, and truth set above all false religious systems. The Gurney Friends were silent. O my soul, be thankful for these heavenly favors!

4th.—Our Quarterly Meeting of Ministers and Elders —I trust a time of profit to us.

5th.—Quarterly meeting pretty well attended, and some Friends appeared to enter into the state of Society with considerable feeling.

6th.—Public meeting for worship. I felt the necessity was again laid upon me in a close, searching testimony; may it be profitably remembered.

LETTER.

[Not dated, but probably First month 16th.]

My Dear Wife and Children :—I am at present writing at Freeman Clark's, in Norwich, Canada West, and have pretty good health. We left Albion on Second-day (10th) morning last, the weather being extremely cold, and went up to London and stayed the night. Took the cars next morning, went south to Union, twenty-two miles, and took breakfast at James Haight's, whose health is poor, undoubtedly in decline. He kindly sent a boy with a horse and cutter to carry us to Yarmouth, where we stayed the night at Samuel Haight's. Next day (13th) we all attended the monthly meeting at Yarmouth. Notice having been given, the meeting was large, and satisfactory to me, and I believe to Friends. Here we met Freeman Clark and other Friends from Norwich, and Freeman and Jesse Cornell concluded to accompany us through to Norwich. After meeting we took dinner at Ephraim Haight's, and thence to Henry Zavitz; found them well, and little Seth as sprightly as a bird. We stayed the night at Asa Schooley's, the home of that interesting young woman, their daughter, who was at our house last Yearly Meeting. Next morning (14th) a messenger came, to call Jesse Cornell home on account of sickness in his family; he therefore left, and Asa Schooley took us in his carriage to Jesse Kinsey's, in Malahide, Freeman Clark being with us. Next day (15th) we attended an appointed meeting at Friends' meeting-house at M., which, not withstanding the rain, was large. I went to this meeting rather low,

and exceedingly poor in spirit, and in looking toward the meeting had nothing in sight for them. I had one consolation, however, and that was, I was not under bonds to men, as no man had hired me, so if no command from the Master was given, I was free. But the meeting did not so end, for after sitting some time in silence a little light sprang up, with a little life—just enough to warrant me to stand on my feet. I commenced by bringing before them a view of the various religions in the world, and how materially they differed from each other; and I proposed another term as a substitute for religion, to which and on account of which there need be no contradictions, even the name *Righteousness*. If all will engage earnestly to know this righteousness in experience, it will secure them from the impositions of the crafty and designing, and bring them to realize the blessing promised by Jesus on the Mount: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." We had a favored season; the bread of heaven was broken among us, and the multitude was not sent away empty. Some shouted, and many were tendered and bathed in tears; it was indeed a season of Divine favor, in which my own soul was made to live upon the gospel which I preached. It seemed sometimes as if my spirit were almost detached from the body and I could freely move over the congregation. May the opportunity be remembered to the profit of all who were present.

After meeting went to a Friend's by the name of Marsh and took dinner; here we left Asa Schooley, who had brought us thus far, and also parted with Elijah Shotwell, Samuel Haight and others who had come here with us. After dinner David Bearse brought us on to this

place, fifteen miles, where we stayed last night, expecting to attend meeting to-morrow. I dreamed of home and loved ones. I can hardly picture to myself a being more unhappy than one who loves no one and has no one to love him.

I feel at present, and indeed most of the time, as if my state could be best described as like a sheet of blank paper —which may convey to you an idea of my poverty or destitution, yet I find it to be the best state for me. Perhaps you may say, "Why not take a pen and fill the blank?" But understand I do not hold the pen, and it is well that I do not; but when He who holds the pen is pleased to write, and fill the blank with legible characters, then it is my business to read it to others. If this be so, how wrong it is for men to study in theological schools expecting to become qualified to preach the gospel or to sell it to others. Nothing short of the Spirit of God and the command of Jesus Christ can enable any man to preach the gospel livingly.

17th.—At Ingersoll. We attended meeting yesterday at Otterville, which was large, and I trust a favored season. I was led to open to the people many gospel truths. I am but a day laborer, and have to wait for my employer to tell me what to do day by day, and in this consists my safety, because I know that of myself I can do nothing.

I am now at the house of James Noxon—on the Great Western railway, and about twenty miles east of London. I have a meeting appointed for this evening at the Wesleyan meeting-house. To-morrow we leave for Lobo, where notice is already given of our being there on Fourth-day next; from there, on Fifth-day, we expect to

go on to Michigan. I feel some uneasiness about home—I suppose you have written ere now. I am undecided as to whether I shall go to Battle Creek or to Adrian first; you may, if you think best, write to both places.

I have only been from home about a week, and it seems almost a month to me: you can form but a faint idea how much I desire to see you, and mingle in sweet converse around my own fireside. I meet with many and true friends here, who receive me with open arms, which is indeed consoling to a poor pilgrim.

We have yet, if not called home, a long journey before us, and I dare not look back, but I greatly desire your welfare in every sense of the word. I desire thee, my dear wife, to cease to burden thyself with so much care for earthly things, and with me prepare to become an inhabitant of that city whose Builder and Maker is God, for it appears to me that no time can be profitably spent out of the vineyard; the day is far advancing with both of us, and it will be our greatest wisdom to strive to make our calling and election sure.

To A. I would say, "Mind the Light." It will bring thee to see thy way with increasing clearness, and qualify thee to build upon that stone which has been so much rejected by the wise or self-sufficient, but which must become "the head of the corner" to every Christian building. I have prayed for thee that thy faith fail not, for there is that which will yet try to sift thee as wheat, but fear not nor be dismayed; remember, no cross no crown, and the greater the cross the greater the crown.

21st.—I have just arrived at Battle Creek, and have received your letter, which gives the first news I have had

from home. My health is good. I have already dispatched three letters; I suppose you think I mean to furnish you with reading matter, or keep you posted as to my movements; the latter is my principal object.

I have until the present time been quite comfortable in mind, except my usual poverty; but now it appears as though a cloud of death and darkness is hovering over the land: a sense of it bears heavily upon me, and I feel unable to bear the weight. Had I seen this before I left home I should probably have been there to-day; notice is being given of my expected attendance at meeting here day after to-morrow, but I see no light; O "blindness to the future kindly given!" I dare not despond nor look back, I do not wish to murmur; I will therefore endeavor to suffer patiently under the present allotment, trusting that that Arm which has hitherto been made bare for my relief, may clear away those dreadfully-portentous clouds; and if my being "baptized for the dead" can be of any benefit to them or to me, I am willing to suffer. Oh may my faith hold out, and may the hands of my arms be made strong by the power of the mighty God of Jacob. I feel as though I need the prayers of the strong in the stripping season of depression.

22d.—A cold morning as to the outward, and it appears to me one of the darkest corners of the earth, and I do not as yet see any way to throw off the burden with which I am oppressed; but I must wait patiently to see what to-morrow will bring forth. It will undoubtedly bring its own labor,—"sufficient unto the day is the evil thereof." Why, then, need I be anxious about anything? If I am a day laborer in another's employ, I should be so instructed

as not to be troubled in mind, though the Master does not tell me to-day what kind of work he will require of me to-morrow. You understand me; you will sympathize with your absent friend.

24th.—I am now at William Cornelius's, at Adrian. We came from Battle Creek this morning, about — miles. The day is clear and remarkably pleasant, with a south wind.

I attended the meeting yesterday at Battle Creek, in which I had pretty close service, during which I told them that that was the darkest corner of the earth I ever visited, equalling Egyptian darkness! I expect to be here at meeting day after to-morrow, and then go to Ohio. I am not in good health to-day; changes of diet and water, with continual exercise and unseasonable hours, are rather prostrating; but I hope it will soon pass over.

My Dear Wife:—I am now at Jonathan Hart's, Battle Creek, in good health, but it is very sickly in this country with fevers—sick in almost every house.

I got through visiting the meetings in Canada very much to my satisfaction; we had excellent meetings in every place, and largely attended. I have had but one yet in Michigan, and that was wholly amongst the ranters. After taking my seat death and darkness were for a time all that could be felt, and submission appeared to be my lot; but after awhile sufficient light and strength were given to lift me above the confusion of tongues which prevailed there, and I was enabled to bear a very close, plain,

faithful testimony among them. The young people and the non-professors were much tendered, and the ranters' castle of self-sufficiency was wonderfully exposed and taken down, and I left them, satisfied and glad that I had had a meeting with them. I feel very desirous to hear from home, that little spot which embraces nearly all my world. Oh how I want to surprise you by stepping into your midst! How does that sweet little daughter behave? does she improve in her deportment? Tell her it would please me above all earthly considerations to hear of her improving in the best things. I feel that I am in the line of my duty, and this is all that keeps me from home any longer than it would take the present expeditious mode of travelling to carry me there.

My mind is under almost continual exercise, but thou knows that is nothing strange with me, though to me it appears always to be new. If I am permitted to get through my present visit to satisfaction and return again to the bosom of my family, I shall be filled with thanksgiving and gratitude to Him who has thus far wonderfully preserved me. I presume that some changes have taken place since I left home. Sometimes one is suddenly summoned away, and some family is afflicted with the loss of one of its members, and feels hardly able to bear up under the trial. The source to which I recommend the bereaved mourners for consolation is never-failing, it is consolation itself, even our Heavenly Father, of whom it is declared, "A Father to the fatherless and a Judge to the widow is God in his holy habitation." I trust I am understood.

If this letter arrive soon, thou may send me one immediately, directed to Adrian, Lanawee County, Mich.

I have arranged almost one meeting a day since I left home. Remember me affectionately to all, especially my aged father. I dreamed that one of my neighbors had died, but it was only a dream.

With all love, I bid you Farewell.

S. P. GARDNER.

[N. B.—The dream above mentioned proved true, as he found on reaching home.]

Second month 1st, 1859.—We are at present writing in Medina. We had two large, interesting meetings in Ohio on the 20th; last evening we had a large and satisfactory one two miles from E.'s, and this afternoon at 2 p.m. we had a meeting at Medina. In all of these meetings I have found it to be required of me to declare the truth in a plain way, so that all could clearly understand, and the people here appeared to be edified and encouraged; but oh, the exercises and baptisms through which I have had to pass since I left my home! I have labored under such a deep sense of poverty most of the time as was not for the time being pleasant, but it is not for me to complain. I can truly bear testimony with Paul, "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." But these things do not discourage me; I desire to be so fully instructed in the school of Christ that in whatsoever condition I may be, if in the line of my duty, therewith to be content.

You see that we are improving the time as it passes, and my health holds out thus far almost to a miracle; sometimes in crowded assemblies in warm rooms, in a free perspiration, and suddenly exposed to the cold air at the close of meetings, but thus far all is well, and I am confirmed that I am in the way of my duty, and you will of course say to me, "Be faithful." I feel that your minds are frequently turned toward me, and I am often thinking about you all, with desires for your welfare in every sense of the word.

We expect to start in the morning for Orlando White's, and shall probably have a meeting there day after tomorrow, and then back to Hudson on Seventh-day; at Adrian on First-day morning and in the afternoon near Raisin; on Second-day evening at the city of Toledo in Ohio, thence to Pelham Half-Yearly Meeting and probably home on Sixth-day evening.

Nathan Borton from Ohio is with us, who has kindly volunteered with his team and carriage to accompany us; it would comfort you to see how welcome we are among all classes (except perhaps the spiritualists).

Second month 7th.—I am now in Detroit waiting for the cars, which leave for the east at 6 p.m. We left M.'s rather late on Fourth-day morning on account of a severe snowstorm. We had an appointment at Hudson for the next evening, and finding Asa Calkins and wife there, we went home with them and stayed the night: next morning they accompanied us to E. W. Markham's, and in the evening we all went to the meeting, five miles through the cold, and although the time had arrived for gathering, the house was neither warmed nor opened, and word was yet

to be sent to the sexton for the key. I was grieved at this occurrence, but I had a clear sense that something was wrong before we reached there; the difficulty was, undoubtedly, for want of energy in those in whose care the matter was left. The house was at last opened, the bell rang, and we had our meeting, but I felt it was rather a cold affair both outside and in. The people sent word that they desired me to hold another meeting amongst them, but I felt best to decline. Every meeting which I have had in this kind of house has been singularly hard and trying. Markham then carried us about eighteen miles to Orlando White's, where we had a satisfactory meeting that evening, stayed that night at Moses Willets's, returned next day to Markham's, and had a very large and satisfactory meeting in the evening at Locust Corners; truth prevailed over all in this meeting. Here as well as at Hudson I met with a large number of my former acquaintances; I found smiling countenances and glad hearts, which was really refreshing and encouraging to a poor pilgrim as I feel myself to be. W. acquitted himself like a man in giving notice in the neighborhood, and his whole family attended, although more than two miles away and the night cold. After meeting we went home with Asa Calkins, and yesterday [First-day] he carried us with his family sixteen and a half miles to Adrian meeting, which was large, and where I had very close labor and honest dealing, in which the hidden things of Esau were searched out and exposed, greatly to my wonder and surprise. As I was speaking it came before me as clearly and certainly as though it had been spoken in words, that there were persons present who did not believe in the

Scriptures, nor in the Christian religion, nor in a Supreme Being; and I found no way but to plainly say so, and I saw several persons bow their heads. I told them I was a stranger to them so far as any outward knowledge or information was concerned, but that it was then made known to me so clearly that I declared the matter without any fear of successful contradiction. My labor in this meeting was of that nature which, like Jonah's, was very far from being pleasant, though I did not, like him, flee; but I am not quite certain I should not have done so if I had known what would be required of me, and this would have been an evidence of weakness indeed.

At 3 p.m. had another very large meeting in a place called the Valley, in an Orthodox neighborhood, but they did not attend as a general thing, though I believe a number of their young people were there: I trust they heard nothing that would harm them. It was a highly favored meeting, in which the truth was fearlessly declared, and I trust under the right authority. Thus ended my religious services in Michigan and Ohio, in the discharge of which I have endeavored to dwell under that anointing Power which alone can give ability or qualification to be of any use in the truth. I have often drunk the bitter cup to the very dregs, and again I have sat at the King's gate and have sometimes been permitted to ride the King's horse. I now feel clear, and am turning my face toward you, toward home. Ah, what sympathies, associations and interests cluster around my heart to shield it from the chills and assaults which assail us in this vale of tears! Can you read and understand me? We arrived at Detroit 12 p.m. If my health permits I expect to be at the

Half-Year Meeting at Pelham, but if I do not feel better in the morning, I shall, if able, come home without delay. My sleeping-place last night was open and I took cold. We have been as rapid in our movements as the nature of the case would allow: we have had nine meetings in eight days, exposed to the changes of weather, frequently going out into the cold chills of night in a high state of perspiration, yet I took no cold until last night.

(FROM JOURNAL.)

We left Detroit on Second-day evening the 7th of Second month (my health being poor, having taken a severe cold the night previous), and arrived at St. Catherine's, C. W., about four o'clock on the morning of the 8th. At light we started for Pelham on foot, some twelve miles, and arrived at noon, going directly to the meeting of Ministers and Elders, just in time to be present in the business part of the meeting; it was a satisfactory season. My health continued so poor that I could get no sleep or rest during the night, and I doubted being able to attend meeting the next day.

9th.—Attended the Half-Year meeting, which was a comfortable season, in which my strength was renewed, and I was rejoiced to witness the comely and Christian order in which the business of the meeting was transacted. We here met with many valuable Friends, and were truly made glad in mingling together in Christian fellowship and brotherly kindness.

10th.—Public meeting, which was larger than for many years. Being so unwell and hoarse I hoped to be excused from public service. Stuart Christy from West

Lake appeared in a short, acceptable communication; it was indeed sweet to my taste; but I found necessity laid upon me and I saw no way but to attend to the exercise, which I did, commencing with the words, "The law was given by Moses, but grace and truth by Jesus Christ," and I found the promise good, "As the day is, so shall be thy strength." It was a season of Divine power. I understood that some of the English Gurney Friends were there and expressed good satisfaction, saying "there should not have been a division, and that the sooner the two societies came together the better."

After meeting we parted with our dear friend, and —— Ward, at whose home we had lodged, carried us to his son's, four miles distant, where we stayed the night. The next morning we took the cars for home, which we reached in the evening, and found my family in usual health.

5th, 6th and 7th of Fourth month.—Attended our Quarterly Meeting at Mendon; a good meeting.

14th.—Attended the funeral of George Smith, a son of Orin Smith, at Farmington, South. It was a season of favor and yet one of deep searching. May those whose states were spoken to remember the visitation.

17th.—First-day.—Attended our meeting in the morning; was concerned to communicate, to the apparent satisfaction of those present. A becoming solemnity was evident.

At four o'clock in the afternoon had an appointed meeting in the Methodist meeting-house at Manchester, which was very large, and the people manifested an interest by their good attention and dignified deportment.

I took my seat in this meeting with my usual feeling of poverty, but the Good Shepherd led the way, and I had to communicate from the announcement of the Angels to the shepherds concerning the birth of Jesus Christ. It was a highly-favored season, and the people were, I trust, profited by the lesson; much satisfaction was expressed.

20th.—Attended the funeral of the widow of Stephenson Underhill. The meeting was large, and I was concerned to speak from these words, "Can God furnish a table in the wilderness?" A season of deep searching and painful baptism ; but I afterward understood it was considered by others a favored season.

26th.—Attended the funeral of Giles Robinson (not a member), a man highly esteemed and respected for his virtues and usefulness. It was the choice of his friends that his funeral should be after the order of our Society; I was informed and felt free to go. The meeting on the occasion was large and solemn, and proved to be a season of heavenly favor ; it was indeed marvelous to me. I took my seat with my usual sense of poverty, destitute of almost everything but the spirit of prayer. At length light came, and with it strength ; I was concerned to speak of salvation by Christ, of the mission of Jesus to the Jews, and of Christ as the Saviour and Redeemer of man, to be universally the same, forever without change, without beginning and without end. This Christ by the anointing spirit of God was and is rendered all-powerful, and by this same anointing (Luke 4: 18–19) must all true ministers of the Gospel be empowered.

This and many other things were so clearly manifested that each heard the word in his own tongue. The Chris-

tian minister told me that the doctrines held forth by me were their doctrines, the Presbyterians said they could not be successfully disputed, the Methodists and others expressed unity ; several spoke to me in tears, saying that they had long been seeking the way of truth, but many doubts had clouded their efforts in consequence of the contradictory manner in which religion was exhibited by its various teachers ; "but," said they, "you have made man's duty simple and plain, and cleared of all mysteries the way that leads to the kingdom of God, and we feel relieved of our burden of anxiety. God bless you !"

A few of the Gurney Friends were there, and one minister, W. H. C., appeared to be closely touched during the communication ; so much so that I noticed it but did not know the cause until after meeting. I was then told that he had reported about the village that "the Hicksites," as he called us, "do not believe in Jesus Christ," and the fact of some being present to whom he reported it, made him conscious of being in rather a tight place, for the communication from beginning to end had contradicted him.

Fifth month 29th.—Attended the funeral of a man named Lynch, at Waterloo. He "did not desire a hireling to officiate at his burial." A large and solemn meeting.

Sixth month 5th.—A large meeting this morning, many strangers present. I was concerned to speak, commencing with the following words, "The full soul loatheth the honey-comb, but to the hungry every bitter thing is sweet."

Seventh month 17th.—Attended an appointed meeting at Newark, and notwithstanding the very warm weather

and crowded condition, all were very quiet and seemed to feel a deep interest.

30th.—An appointed meeting at the Methodist M. H. ten miles east of my home, at the eleventh hour. It was largely attended by various classes, all appeared to be interested, and earnestly requested another appointment for the next First-day, saying, "If these are Quaker doctrines, we are Quakers." I returned home with the reward of peace.

Eighth month 3d.—Attended the funeral of the wife of Joshua Cornell at Union Springs, who passed away very suddenly, having just time to tell the family she was going to die.

They were early settlers in the country, and were very industrious, respectable and wealthy people; the occasion of the funeral drew together a large collection of people, so that the house could not hold them.

I had been severely sick two nights before, and was now so weak and faint, the weather very warm, I doubted being able to remain through the meeting, and after the people had convened I looked upon the multitude, feeling that I was a blank. I had nothing for them nor for myself, and under a sense of my weakness of body and leanness of spirit I prayed to my Heavenly Father for help. I soon received the command to go forward, and as I proceeded I found my strength increased, and the doctrines of truth flowed through my spirit in an unobstructed stream. Many things were opened to me which had not been revealed to me before. It was a precious, instructive, baptizing season to myself, and I believe to many others; it seemed to me a remarkable condescension of Divine

goodness in thus visiting, blessing and handing forth bread to the multitude, and may He have all the praise forever; and may I never distrust His providential and paternal care. Amen.

At the close of my service I found my physical health restored and my spiritual strength renewed.

7th.—First-day. A favored meeting; my mind was led into an exercise concerning the difference in the belief that is saving and the belief that is merely nominal, which led to a communication from the words, "Ye believe in God, believe also in me." A sweet solemnity covered the meeting.

Twelfth month 11th. — Attended the funeral of Nathaniel Cudworth, who was nearly 87 years of age. He had been remarkably industrious and successful in temporal things, and had maintained through life a moral integrity worthy of imitation. In consequence of the esteem in which he was held, a large concourse of people attended, more than could be accommodated in the house.

The people were very attentive to what was communicated, and a precious solemnity covered the meeting, which was broken by the indiscretion of two individuals, one of whom, after I sat down, appeared in supplication, which did not seem to meet with reciprocal feeling in the meeting, for, contrary to custom, not an individual arose, but all sat quiet and still. After he closed he seemed to fear the people had been misled by my communication, and undertook to set them right. I had said that I apprehended there was but one source of light and wisdom and power, but one law relating to man's spiritual nature and wants, and that source was God, and that law directly

from the Creator of all good. He said if they wanted to know the truth they must go to the Scriptures, and there they would find it, and quoted a part of Jesus' language to the Jews, "Search the Scriptures," without giving enough of it to show what it was that Jesus designed to bring to the attention of the Jews. I was sorry on his account, for most of the people must have seen that the object of Jesus was to turn the attention of the Jews to himself as being the instrument through which the Father taught them, and that it was through the same power and light that was in him that they could have access to the only Fountain of Life. Oh when will men cease to make the commandments of God of none effect by their traditions! When will they cease to try to bind the consciences of men, keeping them in darkness and perverting what would otherwise be the blessed effects of the universal light and love of God!

21st.—In company with George O. Fritts, attended the funeral of Samuel Durfee, son of Elias Durfee, at Marion. The meeting was held at the dwelling-house, and was large and satisfactory.

First month 1st, 1860.—A very cold day. Attended the funeral of a child of Harvey Padelford in the town of Canandaigua (not Friends). Considering the extreme cold the meeting was large and satisfactory.

4th and 5th.—Our Quarterly Meeting, well attended, and a favored season, in which, I believe, the spiritual strength of many was renewed.

On Fifth-day my mind was much enlarged in bearing truth's testimony, commencing with these words: "John, the forerunner of Jesus Christ, preached repentance as the

condition of the remission of sins, and after he had finished his course, and not until then, Jesus commenced his ministry, saying, 'Repent, for the kingdom of heaven is at hand,' which was succeeded by many Christian doctrines and truths as they arose new and fresh before him from the Father (John 14 : 24). Thus we see that the condition for the remission of sins has been, is, and must be repentance and amendment of life, and the consequence will be, entering into the kingdom of heaven, the kingdom of God, 'righteousness, peace and joy in the Holy Ghost.' Grand reward: glorious ending of a right course!"

Oh how simple and plain are the truths connected with man's salvation, and yet how have they been clothed with mystery, much to the injury of the human family. Don't depend on traditions of men, my friends, but come directly to the Fountain of Truth. "Return unto me and I will return unto you, saith the Lord of Hosts." Everything concerning this most important of all interests is and must be experimental; this will banish all doubt and uncertainty. Oh that the world could hear what my soul feels, but I felt the meeting to be a season of Divine favor. O my soul, may thou be found worthy of such anointing!

14th.—First-day. In company with William Clark attended the funeral of a daughter of Daniel Chase, Galen. Large, favored meeting.

16th.—Attended the funeral of the wife of Peckham Rathbun.

Second month 4th.—The funeral of the wife of Elias Durfee at his dwelling-house in Marion. The meeting was large and solemn, being the second funeral in that house

within a short time, and now several are sick in the family.

5th.—Attended the funeral of Lucy Smith, daughter of Gurden Smith, held at his dwelling house. A large assembly met on the occasion, solemn and still; I believe there were some who had ears to hear; others, I fear, were so much bound by tradition that they were not profited. One woman said that what they had heard was the truth, for she knew it to be so in her own experience. I understood afterwards that she was a Methodist.

6th.—Funeral of John W. Gardner, South Farmington. Large and solemn meeting.

10th.—Attended the funeral of Phebe Mosher, wife of Reuben Mosher, of Waterloo. The weather was cold and blustering, but the meeting was well attended. It was held in the meeting-house once occupied by Friends, but now occasionally occupied by that class calling themselves Progressive Friends, and modern Spiritualists, and on taking my seat under a sense of my own weakness and the state of things, I almost regretted I was there. But, as I prayerfully turned my mind toward Him who had hitherto helped me, He became strength in my weakness, and through His assistance I was enabled to bear a living testimony to the truth, which reached the witness in the hearts of the people, who were baptized into much tenderness of feeling.

12th.—A messenger came to inform me of the death of the wife of Isaac Stringham in Oakfield, upwards of sixty miles distant. I concluded to go, and so on the 13th attended the funeral at the dwelling-house at one o'clock in the afternoon. I had considerable to communi-

cate, which appeared to have a solemnizing and tendering effect; but it seemed to me that the people had been too much fed with speculative notions of religion. My exercise was to call them to that which may be known of God *in their own hearts*, for there, if they will receive it, they may experience the greatest good that can be known, even "the grace of God that bringeth salvation," and that religion to be of any benefit to us must be experimental and practical; that the Gospel is and ever has been universal as the wants of man, and that the hour of God's judgment is come against all impurity and unholiness; and if we will bring our deeds to the light of truth in our own consciences, we may know every defilement removed by that redeeming power which is the spirit of God. Thus we may witness an entrance administered for us into the kingdom of Christ, a state which it is our privilege to enjoy even in this life, and those who *have* experienced it already know of a resurrection from death, not of these bodies, but from that state of darkness and coldness and misery into which we bring ourselves, and which was referred to by Jesus in the parable of the Prodigal Son. "For this thy brother was dead, and is alive again; and was lost and is found."

After meeting I went home with my sister Miriam Sheldon, who, with her husband and most of her family, met me here; next day returned home and found all well.

Third month 18th.—The funeral of the wife of Henry Allen (not a member) at South Farmington. It was an instructive season.

31st.—The funeral of the wife of Dr. Willson at his house in Macedon. The meeting was large and attentive.

Fourth month 2d.—Funeral of the wife of Thomas Bussy (not members). The meeting on the occasion was held in the Orthodox meeting-house, but she requested before her death that I should attend her funeral, to which the Orthodox consented. Word was brought that I could have my choice of their house or our own across the way, and I chose theirs, as it would seem more like home to them, and they generally attending, as well as our own Friends, with others, made the meeting very large. I took my seat with my usual feeling of destitution, and, prayerfully waiting, received help from the Lord, and I ran at his command. Many important truths were opened to the people, and the principles and foundation of Christianity so set forth in the simplicity of the gospel that it appeared to me all classes present heard it with their own ears, which I afterwards understood was the case; that the Orthodox Friends, Baptists and Methodists acknowledged the truth of the testimony borne. May the Lord only have the praise, who alone is worthy. Amen.

11th.—Funeral of Hiram Simmons, Macedon. The meeting was large and solemn, but the power of Divine life did not rise as much in dominion as I have witnessed at other times. I desire to be careful and to be found doing my duty and nothing more; I suppose my communication was long, though I was not aware of it at the time, which, with the additions made by others, might have wearied the people, and even if all that was delivered was rightly given forth, yet the full soul loatheth the honey-comb. I hope I may be found prayerfully on the watch. Hiram Simmons was an exemplary Friend, and will be much missed in Macedon meeting, and

in the neighborhood generally; he was a father to the fatherless.

Sixth month 2d.—Attended the funeral of a son of Purdy Willis at his dwelling house in Macedon. On account of wrong information we were an hour behind the time, but it proved to be a comfortable season.

3d.—Attended the funeral of ——— at Friends' meeting-house in Rochester, also a comfortable meeting.

6th.—Attended the funeral of R. S., a pauper, at the Wesleyan house, in New Salem. She was the daughter of a Methodist minister, and when she died a Methodist minister was sent for to conduct the funeral, but he refused; they also sent for a Baptist minister, who also refused; was it because they saw no prospect of reward?

Seventh month 3d, 4th, 5th.—Attended our Quarterly Meeting at Hamburgh, which was a favored season throughout.

10th, 11th, 12th.—Attended Scipio Quarter, held at De Ruyter. A good meeting through all its sittings.

17th.—The funeral of Clark Wilbur, at a school-house near his late dwelling, a few miles south of Rochester. It was very large and the people attentive, yet I got but little relief, for it seemed as if the people were looking too much outward for what can only be found within, if they would but let the Spirit with its light into their hearts.

23d.—Funeral of Edward Smith at our meeting-house at four o'clock in the afternoon. It was very large and much was communicated, but it was not as satisfactory to me as something in me seemed to desire.

Eighth month 11th.—The funeral of Damaris Hoag, widow of Jacob Hoag. She was about ninety years of

age, a worthy and exemplary woman. The meeting on the occasion was largely attended by various classes of people. It was thought a favored meeting.

20th.—Left home to attend Hamburgh Monthly Meeting, to be held at North Collins. The meeting was large, and a favored season. I had considerable to communicate, which seemed satisfactory. After I sat down, a woman, young in appearance, arose and said: "We thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight."

After she sat down, G. M. Cooper got up, being about in the middle of the house, and, turning his face toward the door, said: "He did not know anything about the Gospel or Salvation or Redemption," with other remarks. After he closed, a Friend arose and said, "that He was thankful he could say that he knew something about the Gospel by experience, and he hoped his aged friend (Cooper) might yet become acquainted with it." I do not think the circumstance disturbed the meeting much, for a covering seemed to rest upon it not easily rent asunder.

But my mind was led to reflect upon the change that had come over G. M. C. I looked back to the time when he stood in the station of a minister in the Society of Friends; he at length found a place amongst those who styled themselves "Progressive Friends," and now, where is he? It is very sad.

31st.—Had an appointed meeting at Collins Center. There had not been sufficient notice, and the meeting was

not large, but comfortable, so I went away pretty well satisfied.

Ninth month 2d. — First-day was at Hamburgh meeting at the usual hour. A large meeting, and my mind was led to speak on the subject of perfection. Christianity was presented as being simple and free from all mystery excepting that of man's creation.

After meeting, my friend Elisha Freeman carried me to Buffalo, where I took the cars for Palmyra, thence home eight miles on foot, where I arrived at 11 o'clock at night; all well.

20th.—Attended the funeral of Isaac Stringham in Oakfield about sixty miles from home. It was a favored meeting, and truth reigned over all. Pressure of blood to my head to-day; I hope it will not be serious.

25th.—Funeral of Abraham Vail at Waterloo, who died suddenly, and from the account his neighbors gave of him he was prepared for the change. The meeting was very large, and truth was freely declared, I trust from right authority. I was taken unwell while standing, and was under the necessity of sitting down for a while, but finally closed measurably to my satisfaction.

27th.—Attended the funeral of Matilda, wife of Stephen Lapham, at Galen. This meeting was also large and satisfactory; my spirit was filled with Gospel love, which flowed forth to the people in an unobstructed stream. Oh may I be grateful for the strength and ability given to declare the Lord's mercies and speak of his love and goodness to man.

In attending the three funerals alluded to within the past week I have traveled two hundred and forty-one miles.

30th.—First-day. Attended the funeral of Samuel Lawrence, son of James and Rebecca Lawrence, an innocent young man and much beloved; a grandson of Samuel Comfort, who, I believe, is a grandson of John Woolman. The meeting on the occasion was very large and solemn; I had considerable to communicate, measurably to my satisfaction.

Tenth month 3d.—The funeral of Henry Peckham's wife at the Wesleyan Methodist meeting-house in New Salem. The family on his side were Gurney Friends and on her side Universalists; they chose to have a Friends' meeting, and I stayed from our Quarter to attend it. The meeting was large, and I was concerned to bear a close, plain testimony against many of the wrong practices of professors of religion, and especially against a bigoted sectarian spirit.

4th.—Public Quarterly meeting at Mendon; it was well attended considering the rain. I was concerned to speak from the words, "My sheep hear my voice and they follow me, but a stranger they will not follow, for they know not the voice of a stranger." The communication was somewhat lengthy, and I had an impression that there was a necessity for it.

7th.—First-day. A pleasant morning and a large meeting to-day. A number of strangers present; an exercise opened before me with regard to the universality of religious impressions; it seemed to be well received, and my friend William Clark added something very satisfactory. In such meetings as this our strength is renewed and we return home rejoicing that we have been there.

Afternoon at three o'clock had an appointed meeting

at Shortsville, in the Congregational meeting-house, about seven miles from home. It was well attended, and the people were very attentive and quiet. My mind was turned toward man as he is, and I commenced with these words, "A poet never declared a greater or more important truth than this, 'The proper study of mankind is man.'" I felt that it was man's privilege to advance from a low to a very high condition of life and happiness in this state of being, and the design of the gospel is to assist him and instruct him how to overcome everything adverse to his true peace of mind. Hence the command to the apostles, "Go stand and speak in the temple to the people, all the words of this life" (Acts 5: 30). Many important truths were opened in a discourse of about an hour and a half, but the people were kindly attentive to the last. After meeting the minister came to me, asking the privilege of questioning me on some subjects of doctrine, which I readily granted. He wished that we might speak by ourselves, "for it would not do to have a public discussion." The first question was, "Do you believe the Scriptures were written by inspiration?" I replied that we held that the writers, so far as we had evidence, were good men and inspired. Again he said, "I have understood your class of Friends, or Hicksites, hold that the Bible is no better than an old almanac." I asked who thus informed him, but he could not or would not tell. I told him it was false, and had been reported for no good purpose. He said he was well posted in the Orthodox Quaker doctrines, and he agreed with them very well. I told him I believed that Society followed more the doctrines of the Church of England than those of early Friends, and cited him to certain

modern writers of that church, who had declared such to be the fact.

Twelfth month 17th.—Attended the funeral of John Aldrich of South Farmington, which was large, and measurably satisfactory. I had considerable service in public testimony, after which a minister arose and took care to tell the people that he differed with me, which I believed he had a right to do. After this William Clark had an offering which gave evidence of life.

First month 18th, 1861.—Attended the funeral of Abbie Hoag, a daughter of David J. Hoag, Macedon Center. The meeting was very large, so that all could not be accommodated in the house. The teachers dismissed the classes in the Academy, and teachers and students attended ; it was a solemn and interesting opportunity.

20th.—The funeral of the widow of Barnabas Coleman, at her late dwelling in the city of Rochester. The meeting was large and satisfactory.

Second month 27th.—The funeral of Cynthia, wife of William Cronk, twenty-four miles from home; held at his dwelling-house.

On taking my seat in the meeting it appeared to me that death and darkness could be felt; we sat in silence but a short time, when a man arose and began to speak in what was to me an unknown tongue, taking up much time which I thought had been better occupied in silence. He was fluent and evidently used to public speaking, but his words were dry, and without the savor of life; some of it clearly false, and some of it of so speculative a nature as to be like offensive dust; I soon discovered that he was one of the class called modern Spiritualists. After he sat down,

David Brown of New York, a brother of the deceased, arose and alluded to the solemnity of the occasion; that he had come to attend the funeral of a beloved sister, and stated that he was a firm believer in the Christian religion; that he had endeavored to live in its spirit and its life, and desired to continue thus to live to the end. His remarks were seasonable and appropriate, and I rejoiced in hearing him bear such a clear testimony to the truth, which was especially refreshing after hearing what appeared to me an offering of death. After he closed, I had a testimony to bear that "truth is unchangeable, and effects follow their causes." When I sat down the Spiritualist arose and appeared to be excited, and exerted himself to go over the same ground as at first, this time making light of Jesus and the Scriptures. He said that man had progressed from granite rock, through the various stages of plant and animal life, until finally he had come to his present condition, the highest existence known; that each individual was independent and complete in himself and that death was nothing. It appeared to me that these ideas proceeded from a monomaniacal state of mind, yet I understood afterwards that many present held similar views, and quite a number who had once been members of the Society of Friends. Before the meeting closed I clearly saw the cause of the state I was in when I took my seat. After he sat down the second time, I had a short communication to give, without alluding to anything that had been said, but which was not of a nature to encourage licentiousness of principle; soon after which the meeting closed.

I am now of the belief that I was informed of this

funeral for the purpose of giving strength to the report that I was one of them, which I have since understood was the case, but I think those present on this occasion will claim me no longer. I consider Spiritualism to be one of the darkest, most death-dealing delusions that has ever originated from the bottomless pit.

Fourth month 5th.—Attended the funeral of Annie Clark, wife of William Clark; she died suddenly, but I trust was prepared for the change. We shall miss her in our little meeting, of which she was a diligent attender and an elder, worthy of double honor; in her the poor, the orphan and the afflicted found a kind and sympathizing friend. The meeting on the occasion was large, but very trying to many present; a Friend from another monthly meeting arose soon after the meeting was convened, and seemed to branch out into rather speculative subjects, and such as did not seem to interest the people, nor to be of a nature that would feed the hungry soul; he was followed by another with a discourse evidently designed to upset what the other had said and represent him unsound; he labored hard, but notwithstanding all his exertions the multitude was not fed, and the words of the poet I thought applicable to the case:

"Oars alone cannot prevail to reach the distant coast,
The breath of heaven must swell the sail, or all the toil
is lost."

It is to be regretted that we cannot or will not learn what, when and where.

21st.—First-day. Attended the funeral of Elizabeth Burling, wife of Wm. S. Burling, held in his dwelling house in Canandaigua at half past one in the afternoon.

When I first went in (rather early) a woman asked me if my name was Gardner. I replied in the affirmative, and she then invited me into another room and requested that I would make a prayer and dismiss the meeting, for, said she, our meetings all commence at three o'clock. I told her I could not do it; that I could not pray except I was moved thereto by a higher power than myself. She replied, "Do lay by your peculiar views just this once to accommodate us." I told her I could not. This was not necessarily on account of their meetings, for there was plenty of time to attend them, but some of William's family had left Friends and joined the Episcopalians, coming out in much gaiety. I think the woman had been instructed by them, and William's case reminds me of the language of Jesus to Peter: "When thou wast young thou girdedst thyself and walkedst whither thou wouldest, but when thou shalt be old, . . . another shall gird thee and carry thee whither thou wouldest not."

The meeting was largely attended, sitting for some time in solemn silence. I had to call the attention of the people to the importance of being prepared for the change that would come upon all, stating that there was but one thing that would give us this preparation, which is, the religion of Jesus Christ. William Clark had something to offer, which appeared to have a solemnizing effect.

After meeting I went, in company with George O. Fritts, to the Armington school-house, about ten miles away, where I had an appointed meeting at four o'clock. It was a large meeting, so the house could not hold them all, and many Gospel truths were opened to them; the opportunity was, to some extent, satisfactory to myself.

Edward Hopkins died last winter, aged a little over thirty-nine years. He, poor fellow, was rendered unhappy for life by circumstances beyond his control; nothing of earth could compensate him for the want of limbs; neither kind friends, wealth, the beautiful display of the works of God in the outward creation, the change of the seasons, the carpeting of the earth with flowers, the singing of birds nor the voice of the dove brought consolation to him. But he has passed from mutability and from a world wherein beholding the happiness of others only filled deeper the cup of his own sorrows. Born without limbs.

Ninth month 14th.—Funeral of the wife of —— Cornell, at Friends' meeting-house, Mendon. A large, solemn meeting.

22d.—Funeral of Aaron Baker, at the above-named place; I felt it to be a favored season.

Tenth month 6th.—Funeral of Joel Thorn's wife at Galen; a largely-attended meeting.

11th.—Funeral of Widow Parker (not a member) at her late dwelling about eight miles from my home. Large meeting.

15th.—Funeral of a daughter of Thomas Lakey at his dwelling in Palmyra.

18th.—Funeral of Amy Rathbun, wife of Wells Rathbun, about one hundred miles from this place, near Rome. The meeting was held at his dwelling-house and was very large; I have seldom observed so much interest, sympathy and feeling as were manifested by the people of the surrounding country on this occasion. I had considerable to communicate to them as it came before me,

and truth was declared in its own authority. After I sat down a man asked me if I thought there would be any objection to a prayer; I replied, I thought not; whereupon he kneeled in prayer, and it appeared to me that he felt the awfulness of the subject; there was a sweet savor attending the offering. He expressed much unity with what had been expressed, which, I suppose, must have contravened all creed. I afterward learned he was a Seventh-day Baptist.

27th.—The funeral of Charles Fountain at Mendon; said to have been the largest assembly of people ever convened at Friends' meeting-house at that place; it was a favored meeting.

Eleventh month 19th.—The funeral of the wife of Caleb Van Duzer. The meeting was held in the meeting-house of the Gurney Friends in Macedon, a large concourse of people, and I was constrained to speak from the words, "Praise ye the Lord, for his mercy endureth for ever." It was a highly favored and instructive season.

24th.—Funeral of Seth Macy, at his late dwelling-house in Rochester. I have noticed that Friends are falling into the practice of others, of holding their funerals at their dwelling-houses, which, I think, is not the best way, especially where a meeting-house is as convenient as at this place; in the present instance the house could not hold the people, and though it was a cold day, many had to stand outside, and a number of women could not find a seat; notwithstanding, all were very still, and many appeared to be touched as with a coal from the altar.

28th.—The funerals of James Haight and Mary Hoag were held at the same time in our meeting-house in Farm-

ington. It is supposed there were one thousand people in attendance; I was rejoiced to behold the good order that was preserved throughout. I felt rather an unusual degree of poverty of spirit during the fore part of the meeting; at length a little light arose and led the way, increasing until it appeared to me that my whole being was enveloped in it and my soul filled with love, and the truth was declared under its authority. O my soul, surely thou hast occasion to say, "My sufficiency is of God."

Twelfth month 12th.—Funeral of a daughter of Charles Aldrich. Funeral to pretty good satisfaction.

First month 21st, 1862.—Attended the funeral of —— Vandenburgh at Galen; it was largely attended and a favored meeting.

Second month 7th.—Funeral of the widow of Peter Wells at Coonsville in Manchester; the house was filled, and it was to me rather a laborious season. I had a clear view of many of those things which are so hurtful in the practice of Christian professors, and I was led to a searching testimony against the wrong. I felt that the testimony was not received by all, which I believe was one, if not the only, cause of my painful exercise. After meeting closed I saw two ministers whom I was not aware were there; they appeared to be considerably agitated, and passed me so closely as to touch me, but did not speak with me; they went out, and when we left to go to the burying, we saw them, and they appeared to be earnestly engaged in council.

9th.—Word having been left at my house, while I was absent at a funeral, that the wife of William Kent had, just before her decease, requested that I should attend her

funeral, which would be held at East Walworth, I prepared to go. While the people were gathering and I warming at the stove, I saw two ministers, one a Presbyterian and the other a Methodist, go up into the pulpit, from which I judged there must have been some mistake; but after a while the Methodist minister came down and told me "that it was arranged that brother E. should preach the sermon and that he and I should make some remarks." I told him I did not wish to intrude upon their arrangements, and went back to my seat, while they proceeded to carry out their program according to their rule. E. read what he had written, but the doctrines were not according to my understanding of truth.

There is quite a feeling manifested by many, under an apprehension that I was not treated with due respect, but I do not feel thus; they were ignorant of our manner of worship and supposed we could join with them in a formal way.

Second month 18th.—Attended the funeral of Wright Field, in the town of Parma, about thirty-five miles west. His wife was a Friend, but I knew nothing of the family, nor of any one there, but we had an excellent meeting, where truth was declared and love flowed as a living stream in which all seemed to be baptized; may I be duly grateful for the favor. Soon after the people gathered a man informed me that they were now ready, but silence reigned for some time, and I found it to be right for me to explain to them the reason for my sitting in silence in all religious meetings, saying that a qualification for the Gospel ministry was from God alone, and that it became us to wait on Him in order to know his will; and that if he

has anything for us to do, he can tell us what to do, where to do it and when to do it.

Third month 25th.—Funeral of —— Johnson, at Shortsville; large and satisfactory.

Fourth month 10th.—Funeral of a daughter of George Aldrich, South Farmington; a season of Divine favor.

13th.—Funeral of Susanna Reynolds, wife of Allen Reynolds at Galen. It was largely attended, and truth was exalted over tradition and mystery with which it has been clothed by the mistakes of men; the religion of Jesus Christ was pointed to as able to bring its followers into lives of practical righteousness.

18th.—Funeral of a child of Tabor Colvin at his dwelling-house in Victor. After a considerable time of silence I was called to communicate from the words, "Then shall the dust return to the earth as it was, and the spirit to God who gave it."

Sixth month 8th.— Nearly a week since I was requested to attend the funeral of Samuel Duel, who was killed in one of the battles of Virginia two weeks ago yesterday, and was buried there, but his friends wished to hold a funeral in Cheshire, about thirteen miles from my home. The meeting was appointed to be held yesterday. Another funeral was appointed for the same day at New Salem, that of the wife of Dr. Abram Bullis; I at first thought I would not be able to attend both, but finally made arrangements for a fresh horse at Canandaigua, ten miles from New Salem, so that I could. The meeting was large at New Salem, the house could not accommodate all who came. After I took my seat a man introduced a Baptist minister (as I understood) and asked if I

had any objection to the minister making a prayer at the close of the meeting; I replied that I had not. It was a season of Divine favor, and truth seemed to reach the witness in many minds present. At twelve o'clock, when the meeting closed, I started for Cheshire, where I arrived a little after the time (2 o'clock); I found a large number of people collected, many from neighboring towns, and had to advise them to exercise care on account of the crowded state of the meeting. They were very still and attentive, considering that many had to stand up in the house, besides those who were out of doors. I commenced my communication by referring to the Apostle John, in his spiritual vision of the Gospel, declaring he "saw a mighty angel come down from heaven clothed in a cloud, a rainbow upon his head, his face as the sun and his feet as pillars of fire.*

I received Divine help in opening the subject, for the light of truth made things clear to my spiritual understanding, and strength and utterance were given to unfold doctrines tending to practical righteousness. To me it was a season of Divine favor. Several ministers were there of different denominations, who, I understood, were fully united with what they heard; but I can hardly understand how that could be, when some of the teachings and traditions in religious matters were so plainly dealt with.

28th.—Funeral of Mary, wife of Thomas Hance, Macedon Center; a favored season.

In the afternoon at four o'clock attended the funeral of a young man named Corey. The Presbyterian minis-

* This discourse has been preserved. See page 400.

ter refusing the use of their meeting-house, on account of exceptions he had taken to what I delivered some time since in their house at an appointed meeting, we met in a large school-house near by, but many had to stand out doors, and as the time was long it must have been very trying and tedious. Would it not have been more neighborly, to say nothing of Christianity, to have granted the use of a house where all could have been seated? But he is a rigid Calvinist, and from what I gathered of his views during an interview which he sought, I think he has but little knowledge of the Christian religion beyond the letter. Oh how long will the people be so blind to their highest interests as to encourage and support these merchants of Babylon, who sell to them their confused and contradictory comments upon the Scriptures and call it Gospel? But perhaps nothing better can be expected from those professors of religion who have not advanced beyond Moses and John the Baptist, although they profess Christ.

Seventh month 9th.—Attended the funeral of Samuel Frost in the town of Rush. The meeting was held in the Christian meeting-house, and largely attended by an intelligent audience; a satisfactory season.

27th.—The funeral of a son of Samuel Knowles, killed in a battle near Richmond, Va. On this occasion I felt to contrast the nature of war with the nature of the Gospel, showing the inconsistency of the opposing prayers of the time, neighbor against neighbor, minister against minister, Christian against Christian, only, one is at the North, the other at the South.

28th.—Attended the funeral of —— ——, a widow; the meeting was satisfactory to me, though small; she

belonging to the "poor of this world." I had to relate a little of the experience of Lorenzo Dow after he met with a change of heart; he said, "he found love to God and his fellow-man was in him without limit, and he wondered how his love should excel that of God, as he had been taught that God's love did not extend to all;" but, said he, "a little real experience in the matter proved to my mind that I was right in my own feelings, and God himself being unbounded love, tradition was wrong!"

30th.—Funeral of Susanna Shotwell, wife of Benjamin Shotwell, Galen. The funeral was very large, and remarkably solemn. A season of Divine favor.

Eighth month 1st.—Funeral of Isaac Thorn, of Galen; a large meeting, but not as satisfactory to myself as at some other times.

3d.—An appointed meeting at Newark in the Methodist meeting-house—said to be the largest house belonging to that denomination in Western New York, and it was filled. We had a living time, and after meeting the minister said he had unity with the doctrines delivered, which convinced me that he was not one of those bound by tradition. He dared to think!

10th.—Appointed meeting in the Baptist house at East Walworth; large attendance; many truths opened in opposition to the hurtful and hindering things taught by some to-day. The tendency of my testimony was to call to practical righteousness, showing that true religion was very simple and easily understood.

13th.—Funeral of Stephen Lapham, Jr., at Galen. He was much beloved, and a large concourse of people assembled to show their respect on the occasion; much ten-

der feeling was manifested, and I felt to call their attention to that which can console us in all our sorrows; but I did not feel as much refreshed as at some other times.

24th.—Funeral of Philip Winegar, of Union Springs (not a member). He was an old settler, and people of all classes came to show their respect; it was a favored season.

Ninth month 8th.—Funeral of the wife of ——— Carpenter, of Macedon Centre. A large and interesting meeting, in which the truth was set forth in its own simplicity.

—— Anna Carpenter at our meeting-house at Farmington; a season of Divine favor.

—— Funeral of a child of Tabor Colvin in Victor.

—— Funeral of ——— ——— at Shortsville, which was rather small; he was a poor man, and the Presbyterian minister refused the use of their meeting-house, so we held the meeting in the school-house near by. This is the third time I have attended a funeral in the school-house not forty rods from the meeting-house, but this time there was room. The excuse for not letting us occupy the larger house was that I was "infidel," and he would not have such people in his church; but alas for the people when their religious teachers judge their fellow-servants with such malice and bitterness! It seems to me it was such spirits that cried out, "Crucify him, crucify him."

—— Next day after the above, attended the funeral of the wife of Stephen Allen, about eight miles north of Albion, Orleans County, held on First-day. The meeting was very large, and was truly a season of Divine favor, for which I am deeply thankful.

Eleventh month 27th.—Funeral of Phebe Waring,

daughter of Nathaniel Waring, at Farmington. A large, solemn meeting.

—— Another child of Tabor Colvin, in Victor, at his dwelling-house. It was a meeting of more than usual satisfaction to me.

First month 25th, 1863.—The funeral of Maryette, wife of William P. Markham, at Farmington. The people showed the great respect in which she was held by the great number that attended, supposed to be about fifteen hundred. She requested, near her close, that I should preach her funeral sermon (she not being a member of Friends), which request was prudently kept from me. It proved to be a season of Divine favor, and I was under exercise to speak from the declaration of John, that he heard a voice from Heaven saying, "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Many gospel truths were declared in their own authority, and the people seemed to be reached.

When I had the care of the public schools in this town I became particularly acquainted with her as a teacher, and when I saw her determination to be useful and to build up for herself a character of high moral bearing, I became much interested in her welfare,—hence the friendship between us, which was real from the heart. She died of consumption, of short duration, induced in part, I fear, by too unremitting devotion to her calling. She was aged about 26 years.

Second month 8th.—Attended the funeral of Elnathan Reynolds, in the village of Wolcott. So many were present that the house could not accommodate all, many of

them, no doubt, led by curiosity to attend a Quaker meeting. It was a favored season, and I was requested to visit them again; one individual requested another, to whose house I was going, to ask me if I believed that any would be finally lost. I sent back the answer that I believed none could be saved in their sins.

In the evening I had an appointed meeting among the Protestant Methodists at a school-house six miles north by east from Wolcott, which was so much crowded that some had to stand during the meeting. The opportunity was satisfactory to myself, and appeared to be so to the people, who manifested it both by deportment and expression.

I returned home, rejoicing that I had given up to this little service.

Third month 19th.—The funeral of William S. Burling at South Farmington. An ancient Friend, aged about eighty-six years. He had been, while health permitted, a steady attender of meetings, both for worship and discipline, and filled with usefulness several important stations in the church. The early part of his life was spent in New York City; he afterwards lived on his farm in the country until a few years before his death, when he resided in Canandaigua. Town life did not prove favorable in cultivating a plain and consistent walk in his children, and he had the mortification in his old age of seeing his daughters follow the follies and fashions of the day. On the morning of the day of his funeral the family had a Presbyterian service held at his house, but as he had requested to be buried after the order of Friends, he was interred at South Farmington, and the meeting held at Friends' meeting-house, though so timed that but few Friends from North

Farmington could attend, it being their Preparative meeting day; and although but a short distance from their homes, none of his children attended his funeral at Friends' meeting-house.

20th.—Attended the funeral of Joseph Cox at Scottsville; an aged man, who in earlier years had been a member of the Society of Friends, but had evidently sustained loss in some important things by taking upon himself too heavy a burden of the cares of this life; his ambition had gained riches for this world—what else? He could secure the greater—the heavenly riches—but by an obedience to the cross of Christ. Oh may we be humble, and not forget our high calling! The meeting was large, and a season of Divine favor.

25th.—Funeral of Judith Robinson, wife of John H. Robinson, at Rochester. She had filled with propriety several stations in our religious Society, and was an elder at the time of her death; she will leave a vacancy not easily filled, and may we profit by her consistent life and worthy example. The meeting was well attended, and measurably satisfactory.

Fourth month 3d.—John Bedell, at Galen. The meeting was large, and a season of favor.

22d.—The wife of Nathan Aldrich, Jr. A large and favored meeting.

24th.—Humphrey S. Lapham, at Macedon Centre. He was a consistent member of our Society, beloved and respected by all who knew him. The meeting was largely attended, and I was concerned to show what the effect of the gospel would be among men if they would live in its spirit; and what it had done for those who had lived in it

—contrasting the Christian state with its opposite in the world. It was a highly favored season.

In the afternoon attended the funeral of a daughter of Obadiah Lawrence, at Farmington, and although a season of mourning, yet a time of consolation and instruction.

28th.— —— Peters, at the house of William Durfee, at Palmyra. The meeting was well attended, and I had considerable to communicate, yet did not get that relief of mind which I desired.

Fifth month 8th.—Henry Benson, at Waterloo. The meeting was well attended, and the opportunity was measurably satisfactory. He was a wealthy man, and as I looked upon the coffin of highly-wrought mahogany, mounted with gold and silver, I sorrowfully thought of the evidences in many respects of a departure from the simplicity of the truth. These people had been members with us.

21st.— —— Carpenter, at Macedon Locks; a young man who was killed some two weeks since in a battle near Fredericksburg, Virginia. His parents, I believe, were members of the Society of Friends, and he a birthright member. I fear our testimony against war, as well as some other things, is becoming merely nominal in many instances; our children are not sufficiently trained in the way they should go, and thus we must see our young men —our promising and loved ones—cut down in our midst. God never designed such cruelty.

The meeting was large and satisfactory to me, and I believe it may be truly said that truth had the victory on this occasion so eminently that the people seemed to feel it to be so.

23d.—An aged woman by the name of Weeks at Macedon Centre. It was a comfortable meeting, and I had the consolation of feeling that I had done my duty.

29th.—Phebe Lapham, a young woman, a daughter of Stephen Lapham, at Galen. A large and favored meeting.

30th.—A daughter of Lorenzo Billings, four miles south of Rochester. Gospel truths as adapted to the wants and conditions of man were set forth in their simplicity; I was deeply instructed in this meeting.

Sixth month 11th.—Macedon Centre (Zeno Cornell).

27th.—Attended the funeral of Milton Culver at Mendon,—the last son of Peter Culver. This young man was wounded in a battle in Virginia by a ball which passed through his lungs, of which he died. The meeting was the largest probably ever held in Mendon on any occasion. It was a time of hard labor to me, and not so satisfactory as some others have been; yet I believe the people considered it to be a favored meeting.

30th.— Funeral of an adopted son of Gurden T. Smith, at his dwelling-house, Palmyra. This lad was playing with a bayonet, which was accidentally fallen upon; it pierced his throat, and he lived but a day or two. The meeting was large and interesting, and truth was set forth in its loveliness; the people appeared to receive the word with gladness. A Presbyterian minister sat near me, to whom I frequently appealed while speaking, asking if these things were not so. He assented to their truth.

Seventh month 6th.—The funeral of Sarah K. Pound, widow of Hugh Pound, of Farmington, aged nearly eighty-eight years; she was an elder and an exemplary and worthy woman. The meeting was large, and although

I was a perfect blank I remained a considerable time in silence; at length light and life arose, and led to one of the most plain and direct testimonies against the corruptions of religion and evils in the world that I ever found it to be my business to bear.

8th.—Attended, in company with Edward Herendeen, Scipio Quarterly Meeting, held at De Ruyter. In consequence of being at the funeral of Sarah K. Pound we did not reach De Ruyter in time for the Meeting of Ministers and Elders, but the succeeding meetings were seasons of Divine instruction and blessing. I had an appointed meeting in the village in the afternoon, which was largely attended, and the people appeared to be fed with food convenient for them.

24th.—Attended, in company with George O. Fritts, Rochester Monthly Meeting, held at Wheatland. In thus mingling with Friends in feeling and exercise I was concerned to lay before them the importance of recurring to first principles, for only that which moves under the right power can safely lead. It was a season of consolation, and I returned to my home in peace.

26th.—An appointed meeting at Clifton, which was large and satisfactory to myself. A number of people with the minister expressed their unity with the testimony borne.

Eighth month 2d.—Had an appointed meeting at a Methodist meeting-house about ten miles east of my home at four o'clock in the afternoon. The house was filled when I went in, and some of the people were singing the lines,

"So I but safely reach my home,
My God, my heaven, my all."

They soon ceased after I took my seat, and became still; after my mind had also become still and entered into a prayerful state the above quoted lines came before me, whereupon I arose and repeated them, saying that the lines being sung when I entered the house, if carefully considered and understood, would be found to embrace much which related to the interest of man, but which, if lightly passed over, might not be perceived. The subject led to the inquiry, where and what was man's home, and how to reach it; how to become acquainted with God, and where he is to be found; what and where heaven is, and how attained. It was a season of favor, wherein truth was brought out and set free from those clouds of mystery thrown over it by the traditions of men.

14th.—Attended the funeral of Stephen Hallock, at Wheatland. Many convened on the occasion to perform the last office of kindness due to a departed friend and neighbor; his life had been consistent with his profession, hence he was able to say just before his close, "All is well," which crowned all. Oh may that be the crown and result of my own life and labors; I ask no more than to be able to say in truth before God and men, "All is well."

Several testimonies were borne calling upon the people to turn their attention to the importance of doing their work according to their several allotments while it was their day of privilege.

18th, 19th and 20th.—Attended Pelham Half-year meeting at Yarmouth in company with William and David Clark. The meeting was well attended, and I was rejoiced in witnessing the interest manifested by the youth, some of whom appeared in that plainness which is consis-

tent with the simplicity of truth, but others, I noticed, had been leavened somewhat into the vain fashions of the world.

I felt great poverty of spirit much of the time I was there, so that I almost doubted whether I was in my right place, yet I was resigned and poured out the desire of my soul in secret prayer unto God, and I found him to be a ready helper in every needful time. My mind was brought under deep exercise, and I found relief in expression on Fourth- and Fifth-day, especially the last. Truth gained the victory, and we were baptized in the strengthening and exalting power of Divine love.

30th.—An appointed meeting at Palmyra in the Union school-house at 3 o'clock p.m. It was well attended; I felt stripped to rather an unusual degree during the fore part of this day, insomuch that it was painful to be borne, and when I took my seat in the meeting I felt that I could adopt the language of Jesus, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." At length the life and light arose, and I commenced with, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," in the opening and illustration of which many important things were presented to my mind concerning the condition of man, as he was before he sinned, in his transgressions, and in the death which is the consequence of sin; what man loses by sin, and the way and manner of his restoration to life and safety. A large amount of religion now in the world is not Christianity, for the religion of the age sustains some of the greatest wrongs ever known in the world, and as these things become popular, the majority of mankind seem to be moving down the current of corrup-

tion together, while but few are found of sufficient moral strength to go against it.

I thought the people would not desire me to appoint another meeting there. I left the house as soon as meeting closed to get my team, but a man followed me closely, and taking hold of my hand asked, "When will you have another meeting here?" I answered, "I thought they would not wish to see me again." He answered, "We do want you; I am a Methodist and I want you to come again soon." I have since learned there were but few who took exceptions to my discourse, but that was not my concern.

Ninth month 2d.—Attended the funeral of Phebe, wife of John Briggs, at our meeting-house in Farmington. It was a favored season, in which Gospel truth was livingly declared.

5th.—Funeral of a child of —— Sitzer, Macedon Center. I spoke from the following words: "If length of days gave fitness or qualification for happiness, then many years would be a blessing."

9th.—Funeral of Jacob Clapp, held in the Christian meeting-house in the town of Rush, near Genesee River; it was a season of Divine favor; but it seemed to me that there were some there to whom the sayings were hard, but many appeared well satisfied. May it not prove like beholding their natural face in a glass!

11th.—The funeral of a daughter of William Rushmore at our meeting-house; had a comfortable, interesting meeting.

Funeral of the wife of Solomon Merritt, at the Baptist house in West Walworth; it was a large, interesting meeting, in which truth was set forth.

My mind was led into an exercise to hold up the importance of coming into a state in which we may receive instruction, and in order to obtain that qualification we must consider the command given to an active people in former years, "Be still and know that I am God" (Psalms 46: 10). All religion that is the true word of God is known in practical righteousness, and only by this can a way be opened into the kingdom of heaven.

25th.—Funeral of Widow Smith, South Farmington; favored meeting.

27th.—First-day. A favored meeting, in which I was concerned to speak from the promise, "As thy days, so shall thy strength be."

30th.—Funeral of a widow Randall—an Englishwoman and a stranger to me.

On taking my seat in this meeting, I felt such a deep sense of poverty of spirit that it seemed there was but little choice between life and death; but after dwelling awhile in patience and resignation light and life sprang up, and I believe we were refreshed together by the baptizing power of truth.

"If I can but touch his garment I shall be whole," was the subject that came up before me—which led into a lesson of faith, its nature, how it originates in man and why so necessary.

2 o'clock in the afternoon.—The funeral of Nathaniel Waring, at our meeting-house. He had lately become a member among Friends, and was a worthy example. On taking my seat I partook of the same stripped state from which I suffered so deeply in the morning, but after remaining a while in prayer, strength and ability were given

me to declare largely of the goodness of our Heavenly Father to the children of men, in the power of the gospel which Paul declared he was not ashamed of, for it is the power of God unto salvation to them that believe, which, as it opened and enlarged before me, led to a deeply arousing and searching testimony for truth, and many acknowledged that the hand of the Lord was in it.

On some accounts I would be willing to leave it upon record if it were possible, but as it was for that assembly it is no doubt best it should be left there. I had occasion to remember my exercise on First-day. "As thy days, so shall thy strength be." And I feel to thank God and take courage.

Our last Monthly Meeting, held the 24th of Ninth month, granted a minute of unity with my proposition to visit all the meetings of Friends in the State of New York, belonging to Genesee Yearly Meeting. Accordingly I left home on Seventh-day, the 10th of Tenth month, two days sooner than I had calculated on, in order to attend the funeral of Franklin Comstock at Springport, Cayuga County. I attended Friends' meeting in the morning and the funeral at the same house in the afternoon; there was not room enough for all the people and a great many had to remain out; it was a solemn and favored meeting, in which the simple truths of the gospel were set forth in their own lovely dress, free from the clothing of mystery which men have placed upon them. Many of the traditional professors cannot bear the truth now any better than did those Jews when Jesus came among them on his mission of love and mercy, and some to-day would treat me as the Jews did him, were it not for the laws of the land. Such a spirit can only come from ignorance and malice combined;

some are going about spreading false reports concerning Friends, imputing doctrines to them which they never held, and trying to array strangers who know nothing about us against us by their false representations. After the funeral a Methodist said to me, "I thank God that I have found one man who dares declare his sentiments and preach them boldly; God bless you."

On the 13th attended the meeting of Ministers and Elders at Constantia, to which place Scipio Quarterly Meeting had been adjourned, and the two succeeding days attended the Quarter and public meeting. We had a favored season, and on Fifth-day, the meeting was large, many of the neighbors coming in. One woman, the daughter of a clergyman, had been somewhat discouraged concerning religion, and declined going to any meeting, saying "she believed all religionists were wrong so far as she had any knowledge, and although she was not much acquainted with the Quakers, she feared they were not much better than others." A friend, knowing her state of mind, prevailed on her to attend our meeting; I did not see her to know her, but I understood she wept much during the meeting.

After meeting I left for home, traveling all night; walking eight miles from the railroad, and arriving about ten o'clock in the morning.

Tenth month 17th.—Attended the funeral of a child of ——— Trenville, held at South Farmington. A tendering season, wherein I believe many were enabled to see the beauty of holiness.

Eleventh month 1st.—The funeral of Emily Dunmore, a young woman of Macedon Center; the funeral was well

attended, and a season of instruction. My mind was opened to see the unchangeable nature of the gospel, of its universal applicability to mankind, and of the agreement of all of its principles with the precepts and examples of Jesus Christ. The exercise led to a communication commencing with these words: "Heaven and earth shall pass away, but my words shall not pass away," stating that in this declaration I understood heaven to mean the false rests of false religions which have their foundation in the wisdom, learning, and will of man in his unregenerate state, and the earth I understood to refer to the earthly governments established and sustained by war and ambition. Many such had passed away, and all would change and pass away before the immutable principles of justice and truth, which are built upon the Rock of Truth. There was no allusion to this earthly ball, or "the sun, moon, and stars which Thou hast ordained,—the work of Thy fingers." The words of Christ declared the truth which came from God, and is unchangeable; truth which, if men will observe, will instruct them to salvation.

Twelfth month 16th.—Funeral of Mercy Bloodgood, at Macedon Center, which was a large and solemn meeting. I was concerned to set forth the necessity of coming to Christ, and trusting to him to remove our burdens. I commenced by saying: "Since I have taken my seat, my spirit has been filled with love and interest for the present assembly, believing there was not an individual present, nor any class of people, which were less the favorites of heaven than any other; that the call of God through Jesus Christ to man was universal, and his grace full and free to all, if they would but receive it in honest, humble

hearts. If I did not believe this, I should fall into the cold embrace of fatality or infidelity, in which state there is nothing to console or feed the soul with food suitable to its nature.

Many find themselves, in consequence of sin, carrying burdens heavy to be borne, but they cannot pass from under them by any power of their own, or devise any way of escape by their own wisdom; to these I would say, Come to Christ; obey his call: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls. For my yoke is easy and my burden is light."

Obedience to this call will bring us out of bondage, up into the glorious liberty of the redeemed sons and daughters of God, and there is no other name or power given among men but this Christ of God that can cleanse the soul from the stains of sin and redeem it to God. This was a season of divine favor.

19th.—Left home to attend an indulged meeting, held at Galen, under the care of a committee from Farmington Monthly Meeting.

20th.—Attended said meeting, notice having been given, the meeting was well attended, notwithstanding the cold, and proved a comfortable season. I was concerned to bring before the assembly, many of whom were descendants of Friends, the thought that their parents by being faithful in their day of probation had found the one thing needful; had gained a victory, and no doubt received the crown of their faithfulness. I queried with them whether they believed there was any other arm of power

than that of the God of their fathers, that could enable them to do the work before them, telling them that very much of what professed to be advancing was really going back further and further into darkness; for everything that called men away from obedience to the light of Christ revealed in the soul was of Antichrist, no matter how good might be its profession, or how great the work it proposed to do.

25th.—Attended the funeral of Levi Arnold at South Farmington, an innocent Friend over ninety years of age. I was favored to communicate what was presented to my mind, so that I felt clear, but I felt an opposition in some spirits present which was deep and bitter; nevertheless I was assured that truth reigned over that dark, envious spirit which has for a few years been rankling in the hearts of some against me, especially among some of the Gurney Friends here, which they carry out by the assistance of some sons of Belial, who seem to represent in their work against Friends the same office that the Roman soldiers did for the Jews against Jesus.

First month 11th, 1864.—Attended the funeral of a girl named Dutton, at Junius; a reasonably comfortable season. This place has been much affected as far as religion is concerned by a kind of ranterism. This trouble first commenced among those who professed to be Friends, by their taking very active measures out of Society on the subject of slavery, and uniting and mixing with almost everything, however absurd, until they left Society for larger liberty. Finally, Friends have nearly run out in this place, hardly enough left to bury their dead.

20th.—Funeral of Allen Reynolds, of Galen; funeral well attended, and a favored season.

Second month 2d.—Funeral of John Duell, a soldier, who had by exposure and hardships in the army contracted disease, of which he died. He had requested I should attend his funeral, although a stranger to me; accordingly I attended at Friends' Meeting-house in Galen. There was a large gathering, notwithstanding the exceedingly muddy roads. I took my seat, and sat until the people had mostly convened, when I was taken suddenly ill and had to leave the house, thinking I might not be able to return; but in reviewing the past I remembered that though I had been subject to acute attacks of disease, I had always been favored to attend meeting. I trusted it would be so in this case, and so it proved. I was able to return to the meeting, and after sitting some time in silent resignation, a subject was opened in my mind attended by a gentle stream of gospel truth, commencing in these words: "Such is my belief in the unlimited goodness and wisdom of God that I conclude he has furnished means adequate to the happiness of all the human family without limit or distinction, and it remains for them to appropriate those means in order to secure the end desired." It was a season of divine favor.

18th.—Attended the funeral of Henry C. Stephens, one of my nearest neighbors. The meeting was held at our meeting-house, though he was not a member among Friends. The occasion drew together a large number of people who seldom attend religious meetings, and have abandoned themselves to almost every species of immorality, and I felt the weight and burden of the power of

darkness that seemed like a cloud for a time bearing down all; but at length truth arose, accompanied by that light and life which dispels darkness, and removes burdens however heavy; and I was, as many a time before, a witness that God is a present helper in every time of need to those who look to him for help. It finally proved a very satisfactory season to myself, and many who were not members said it was so with them. Alas! how few effectually or profitably lay these things to heart.

24th.—The funeral of a child of Egbert Gue in the Methodist meeting-house in Palmyra. I was concerned to speak from, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

29th.—Funeral of Roswell Whitcomb, a minister, at Friends' Meeting-house in Mendon. The meeting was largely attended, but I clearly felt a deeply-fixed prejudice in the minds of some present against Friends. A certain class of professors appeared to me to be possessed of a pharisaical spirit which was satisfied with and exalted in its own self-righteousness, despising all others; and what seemed worse than all was that this spirit was the most bitter in some who had once been nominal members among Friends. It was a season of rather hard labor, yet of plain dealing.

Third month 4th.—Funeral of Walter Lawrence, Sr., at our usual meeting hour and day. He had been an exemplary Friend, and left the savor of a well-spent life; it was a solemn, instructive season. The people were reminded of the importance of putting their trust in God, and that no religion would avail us unless we attended to the command, "Be still, and know that I am God."

5th.—Left home early in the morning in company with Jacob Gue and wife to attend two meetings at Horse Heads, about eight miles south of Seneca Lake. Took dinner at Josiah Marshall's, and in the evening went about two and a half miles to his father's, Joseph Marshall, and were welcomed by him and his family in a manner which was really comforting. He and his daughter Hannah appear to be genuine Friends, well settled in the truth. When I meet with such it seems like the cheering rays of the sun after a dark and gloomy storm. First-day morning we attended the meeting at his house at the eleventh hour, several of the neighbors attending; it was a comfortable season, and I was favored to communicate to the people such things as were applicable to their states, commencing with, "The kingdom of heaven was likened by Jesus to a merchantman seeking goodly pearls, and when he had found one pearl of great price, he sold all, and purchased it."

At 3 o'clock in the afternoon we had a very large meeting in the Baptist meeting-house, Horse Heads; the people appeared intelligent and respectable, before whom the nature and office of the gospel were clearly set forth,—explaining man's nature, his relation to nature and to God, how man is redeemed by the redeeming power of God through Christ, man has always stood in the same relation, etc. I believe there was a general acknowledgment of these truths, though explained so differently from the usual mode of instruction. It was a satisfactory season to me.

There are but few Friends here, and they have no established meeting; but Joseph Marshall has a meeting

in his house regularly on First-days. I would that some Friends in more favored localities as regards meetings would profit by the example set by this worthy man, for he is a worthy head of an intelligent family and living meeting.

Sixth month 4th.—Funeral of Loretta Knight, wife of John Knight, at South Farmington. It was a solemn, favored opportunity; she had lived an exemplary life, and amidst much trial had exhibited the virtue of patience in a remarkable degree.

13th.—Funeral of Joshua Cornell, at Union Springs. It was measurably a favored opportunity.

I have for a number of years past attended funerals when requested, which has of course been detrimental to my temporal prosperity, some years taking up nearly a third of my time; yet as I believe a dispensation of the gospel has been given me, I freely have devoted the time alloted me, together with my means, and have travelled night and day, in cold and heat and storms, and amongst almost all the different denominations, far and near, rich and poor, because I would obey the call of the Master; yet on account of this, jealousy and envy have cruelly worked against me. Certain professors, and those under their influence (I mean some of the Gurneyites), would, if the law had permitted, have deprived me of my liberty long ago; but as they could not do that, they have been active in slander and false representations against me for many years, endeavoring to build themselves up by breaking others down, rather than by Christian conduct.

29th.—Funeral of Thomas Lakey, in Palmyra Village. The meeting was held in the Presbyterian meeting-house, and was very well attended. In looking toward this

funeral after I received the word, I could see nothing pleasant in prospect, knowing that there would be many there watching and seeking to get something by which to work harm to myself and Friends; nevertheless I went, and after some time of silence I felt led to a communication without fear; truth was sent home to the hearers, so that I left the place satisfied I had performed my duty, even if it did contravene the traditions of the day.

Fifth month 5th.—Attended the funeral of Maria, widow of Harmon Benson. It was a season of right instruction, I trust to be long remembered by some present. Her husband's funeral I attended about a year ago.

8th.—Funeral of Ira Bedell, in Galen. Many people gathered on the occasion, and it was truly a season of divine favor.

18th.—Funeral of Peter Culver, at Mendon. It was largely attended. He had been through life exemplary, and all who knew him appeared to love and respect him; it was an instructive and solemn season, in which I believe the veil was rent from the hearts of some present.

20th.—Funeral of the wife of John Osburn, about four miles south of my home. A large attendance, composed of various kinds of professors as well as non-professors. My exercise in this meeting was so plain or so close that I sometimes doubted if the people could bear it, but that was none of my business; and I have no doubt that some Friends feared it would give offense, and that I considered none of my business.

29th.—Funeral of a son of Nathan L. Aldrich. There were several communications borne, but with regard to what I had to offer I obtained no relief, and returned to my

home in deep suffering and poverty of spirit. I endeavored to be patient under the exercise, and will endeavor to be more watchful and prayerful in the future.

Sixth month 3d.—Funeral of Elias Durfee, held in the Christian meeting-house, in the village of Marion. It was largely attended by a very intelligent and attentive audience, and the gospel of truth was blessed by the Master, and handed forth to the multitude. I trust that those who had ears to hear and hearts ready to receive were fed to the satisfaction of their souls. So be it, saith my soul.

Seventh month 10th.—Funeral of ——— Bell, a young man who died in the army in Virginia (Sixth month 16th). The meeting was held in the Methodist meeting-house at Mann's Corners, about twenty miles from my home, and was well attended. My exercise at this time led to a communication from these words: "A religion without the cross, like faith without works, is dead." The testimony borne on this occasion was brought so close home to the present state of things and the popular religion of the day, so clearly contrasting them with the religion of the cross, which is the religion of Christ, that the old yet highly-professing Adam could not well bear it, which was manifested by some contention after meeting, but I did not go among them to learn upon what particular points they were wounded; having discharged my duty faithfully, I felt easy.

—— Funeral of a child of Thomas Stanton at our meeting-house; a season of favor, for which I felt thankful.

Eighth month 14th.—Attended North Street meeting of Friends at the usual hour, and we were favored with plain dealing.

At 4 o'clock p.m. attended an appointed meeting at Union Springs; well attended, and both meetings were satisfactory to me.

Ninth month 2d.—The funeral of a son of Hiram Firman, at Macedon Center; a favored season.

4th, First-day.—An appointed meeting at Macedon Locks, held in the Baptist meeting-house. I was favored to declare the truth to my own satisfaction, and I believe to the edification of many present. But alas! how few in proportion to the whole have ears to hear; endeavoring as they do to live upon tradition they are strangers to the vitality of the religion of Christ; professing Christianity they are still warriors; bearing the name of Christ they follow Moses; and now, in the time of this dreadfully devastating war, there are comparatively few professors of religion that are not deeply dipped into the spirit of strife and carnage. Have they really forgotten the words of the Master, "My kingdom is not of this world, else would my servants fight." Yet even some professing to be Friends cannot bear to hear the peaceable gospel of Christ held forth! Where are the testimony-bearers of the Church of Christ? Wherein the difference between the professing Christians and the world in these matters? And because I have found it my duty to set these things before the people plainly, a spirit of malice and persecution has been stirred up, which I think has seldom been equalled in these latter days,—high professors employing the sons of Belial to carry out their purposes in slander and lies. But the end is not yet.

10th.—The funeral of a daughter of Samuel Cole, near Port Gibson, about twelve miles from home; a com-

fortable opportunity. While I was speaking I was impressed that there was an individual present who did not believe in the soul, nor that man was responsible to any but man. The people were strangers to me, yet I delivered the message given me for this state, pointing out to him the facts by which he might see his error, having the evidence within himself. Among other things, the compound nature of man was referred to, showing that while the physical being was provided with wants and appetites with their corresponding supplies in the natural world, the soul also had its wants and desires, which must of necessity be supplied from another and a higher source. The words of Jesus Christ, "I am the bread which came down from heaven," etc., were explained and brought home to the understanding; also, "Blessed are they that hunger and thirst after righteousness, for they shall be filled," saying that a soul could not hunger or be filled if it did not exist, and that existing, no food but that which is spiritual could sustain it. I cannot now recall the arguments which appeared so close to me at that time. The case being such a pointed one, the man who carried me to the funeral inquired of one who lived in the neighborhood of the meeting, and was informed that there was an individual present whose condition was described to the letter; that he was a good neighbor, a moral and respectable man, but of just that belief.

19th.—Funeral of John Head, Friends' meeting-house, Orangeville, Wyoming County. Joseph Head arrived at my house at midnight on Seventh-day, and the only way that we could get to the funeral was to take the cars on First-day morning at Palmyra and go to Buffalo, which we did,

and attended meeting at that place, which is held under the care of Hamburg Monthly Meeting. Joseph had considerable to communicate, which was quite appropriate; a little appeared to me to do, but I did not get relief of mind, feeling poverty of spirit and want to be my allotment, which in our limited knowledge of what is best for us, we would gladly be rid of; but if there are seasons in which we are exalted to ride upon the King's horse, and to be decked with his garments and jewels, there are also times when it is profitable for us to sit at the King's gate, waiting and dependent.

At 5 p.m. we entered the cars upon the Erie road, and another train upon a parallel road (the Central) starting at the same time, they vied with each other as to speed, and ran at a dangerous rate for some miles, as it appeared to me, and I think it would be for the interest of the proprietors of the roads as well as for the public if a stay could be put on such wild and reckless proceedings; property is something, but human life is more.

We arrived at Joseph Head's Second-day morning, and attended the funeral at the eleventh hour; the attendance was large, John having an extensive acquaintance, and being much respected by those who knew him. He possessed talents above the common average, and had been several times a member of the State Legislature.

This meeting was to us a season of divine favor, in which gospel truth was highly exalted above traditional error, and men were called on to consider the value and necessity of practical righteousness. The testimony borne reached the witness in the people, as many of them acknowledged, although there were various denominations

represented. Some Orthodox Friends, as they are called, acknowledged they had heard the truth; or, as some expressed it, "the oracles of God." I saw the travail of my soul, and was satisfied and grateful to my Heavenly Father, whom I found to be "all in all." After meeting I left for home, and with many hindrances arrived next day at evening, having traveled two hundred and eighty miles.

Tenth month 5th.—Attended the Quarterly Meeting at Mendon, in which the savor of divine life was eminently witnessed to be present. In the public part of the meeting there were about a dozen testimonies borne, and I thought every one of them was in the right authority. How pleasant it is when we are favored to experience such an evidence of the Lord's presence! All seemed to feel that bread had been blessed and given forth to the multitude. I was favored to be silent. Sixth-day the public meeting was large, and also a season of feasting to hungry and thirsty souls. Oh how desirable to witness the Master of the feast to be present!

Tenth month 12th.—Attended Scipio Quarterly Meeting. We were comforted and strengthened under the sensible favor of gospel love.

27th.—Joseph Head arrived last night at midnight, requesting me to attend the funeral of the wife of David Griffin, to be held in Friends' meeting-house at Orangeville. When we came in sight of the meeting-house the funeral procession was moving, and we had time only to stop at Joseph's long enough for some refreshments. The meeting was satisfactory.

Eleventh month 23d.—Called to attend two funerals to-day, nine miles apart, the one at eleven in the morning,

the other at one in the afternoon; the roads had been very rough, but I attended the one in the morning at the house of John Osburn, whose son had been killed in the war near Petersburgh, shot through the head by a sharpshooter and instantly killed. At the time of his funeral he had been dead about three weeks, and the sight was a sad one. A large meeting and a favored season. At the close I immediately left for the other meeting, arriving rather late, yet we had a satisfactory opportunity,—held for an aged man by the name of Jackson.

30th.—Funeral of a child of Elias Downing, in the Baptist meeting-house at West Walworth. The meeting was large, and I had to begin with the words, "God made man upright, but he hath sought out many inventions." The truth was so clearly set before the people that but few appeared able to bear it. While I was walking with a Friend to his place, where I had left my horse, he said: "If we do not fight, other nations will come and destroy our government." I told him that his reasoning was like that of the Jews, "If we let this man alone the Romans will come and take away our place and nation," so they sought out an invention (lies) to kill him, and thus saved themselves, but how did it end? I had no doubt that if they had been prepared to receive him in truth, they would have been preserved in safety. It was indeed sorrowful to find a Friend who was in the practice of exhorting in meetings, so bewildered as to join in the popular cry for war.

Twelfth month 15th.—Attended the funeral of ——— Peters, at Wayneport; a young man whose hard fare and exposures in the army had brought on a decline which re-

sulted in his death. Oh how this dreadful conflict is destroying our young men and demoralizing the people! Most of the professors of religion are as much excited and exhibit as much of a warlike spirit as do the people of the world.

"If the Son of man should come, would he find faith among men?"

24th.—Evening. Feel very much stripped in mind, and emptiness of spirit, that I may term a blank state, in which I clearly perceive how fully I am dependent upon a source higher than man for any good, and how impossible it is for spiritual wants to be ministered to until the Master is pleased to bless and hand forth the bread of life. If of ourselves we could obtain these blessings there would be no need of asking, and there would be another source of good beside God . . . We need to watch and pray.

I feel that a messenger will soon call to inform me of another funeral; how often am I thus called! and these things as well as other considerations should admonish me that I have no continuing city here.

26th.—Notified this morning of the death of Hannah, daughter of Gardner Mason, with a request for me to attend her funeral at South Farmington day after to-morrow.

28th.—Attended the funeral above alluded to. In the morning I felt very poor in spirit, and read considerable portions of Scripture, but found no relief, and left for meeting in a prayerful state of mind. The meeting was so largely attended that some could not find seats in the house —and I took my seat in a perfectly blank state; but the people had just settled into a solemn silence when life arose, and ability was given me to declare many gospel truths under truth's authority:—that "God had given his only-

begotten Son that whosoever believeth on him should not perish, but have everlasting life." This subject led to the opening of many things necessary to be experienced in the Christian warfare, and to the exposure of many of the traditional errors which are embraced in "high places" of religious profession, greatly to the prejudice of the cause of the religion of Jesus Christ. It was a season of instruction to me, and appeared to be so to many others.

First month 4th, 1865.—Our Quarterly Meeting—but I attended the funeral of George Howland, at South Farmington; a large meeting, considering the rough weather, and a solemn opportunity, but not so eminently favored, judging from my own feelings, as at some other times; though others considered it a season of deep instruction.

5th.—Our public Quarterly Meeting; the Divine life was felt in a measure to be with us.

8th.—Had calls to attend three funerals to-day, but could attend only one, that of a daughter of John Riker, held in the Baptist meeting-house in "the Ridge," about sixteen or eighteen miles from home. The meeting was very large, and a testimony was borne to the efficacy of the Gospel, as embracing in its nature all that is necessary to redeem man and correct wrongs: rendering unnecessary all symbols and forms and ceremonies, making them as useless as were those things pertaining to the law which were "nailed to the cross of Christ," or, in other words, abolished by Christ. Truth was exalted and unveiled, and I believe many were prepared to receive it, though others, no doubt, rejected it, because it did not run in the line of their old circle of beliefs.

First month 11th, 1865.—The funeral of Stephen Wright, at South Farmington. After I had taken my seat a member of our Society, standing in the station of minister, took me aside and said his daughter (widow of the deceased) desired that I should speak upon a certain text, naming it. I felt hurt, but made no reply. I was grieved that a member of our Society should so little understand the nature of the true gospel ministry; his daughter, however, was not a member, and perhaps nothing different could be expected from those who seek nothing but to float with the popular current.

It seems to me that in this day, however much we boast of light and progress, popular religion is no further advanced than it was in the time of Moses. If a learned and eloquent minister will declare that "man's highest glory is to die upon the field of battle," and that right from the field of carnage, where "every battle of the warrior is with confused noise and garments rolled in blood" he goes to heaven, which is the preaching of many of the clergy in this day, what shall we do with the gospel? God said: "Thou shalt not kill!" but they (the priests) say otherwise. Christ said, "Love your enemies," but *they* say, "Slaughter them." The Voice said, "This is my beloved Son, in whom I am well pleased: hear ye him," but *they* say with unregenerate Peter, "Let us build tabernacles to Moses and John the Baptist." We had measurably a good meeting, being the third funeral I have attended at that place within two weeks.

Fifth-day attended the funeral of Elizabeth Clapp, a widow, and on account of the delicate health of her daughter, who was unable to go to the meeting-house, they

desired a sitting in the family before meeting; the funeral was well attended and satisfactory. There was something rather remarkable in her death; she was taken suddenly ill after having done the housework in the morning, and informed those about her that it was death, and immediately began to give direction concerning some of her temporal affairs, and having done this she said with great composure: "Now give my love to my children and all others," and immediately passed away. This was a good legacy to leave her children.

The latter part of Second month had an appointed meeting (at 1.30) about fifteen miles from home. What I had to communicate appeared to be well received, their minister and others expressing much satisfaction, and requesting me to come often among them. I called on the minister in the morning and accompanied him to his meeting, but was sorry to witness more formality than I had expected to see—vocal and instrumental music and a written sermon, which was only another evidence to me that where a people depend upon a *hired* minister something *must* be done to amuse and take up the attention of the people. While going to dinner one of the members asked me what I thought of their minister. I replied, "I think him to be a pleasant, kind-hearted young man." "Oh," said he, "I mean, what do you think of him as a minister?" I replied that I had no evidence on which to form a judgment, for his discourse to-day was written at his leisure, and he told us that considerable of it was taken from other men's writings, so that I was unable to judge as to his qualification for the ministry of the gospel. They all treated me very kindly, which was to me an evidence of their liberality.

Eighth month 23d, 1866.—Opened a prospect in the Monthly Meeting of attending Scipio and Duanesburg Quarterly and Canada Half-year Meeting, and a minute was granted accordingly.

On the 27th left home, took the cars at Palmyra, and arrived at Albany at six o'clock the next morning, thence by stage to Westerlo, my native place. Duanesburg Quarterly Meeting being held at Rensselaerville at this time, and not coming on until Seventh-day, I improved the intervening time in looking over the once familiar places where transpired the scenes of my early childhood, after an absence of about fifty-two years. Most of my former acquaintances had passed away; I visited several of the burying-grounds in the neighborhood, and found the graves of many who were filling their measure of greater or less usefulness when I knew them; others had removed to other homes, but some remained who were children when I lived among them, but are now being crowned with gray hairs. The house in which I was born was gone, but I visited the spot where it stood; what so much of classic ground to me as that which gave me birth?

I here visited the grave of my grandmother Gardner, whose funeral I well remember attending. I think I was not over five years old; Christopher Healy preached on the occasion the first sermon I ever heard.

Ninth month 1st.—On Seventh-day I attended the Meeting of Ministers and Elders at Rensselaerville, where I met with James and Lucretia Mott and companion, and Esther Haviland. I was considerably exercised in silent travail of spirit that I might be favored to keep in my proper allotment. There was much said before

going to business which did not seem to me adapted to the occasion on which we met; —— introduced the subject of holding circular public monthly meetings, and dwelt largely upon it, which meets my approbation, but I think it would have been better to have opened it in the Quarterly Meeting.

I had something to communicate from the charge given by Christ to Peter to feed his lambs and sheep, to the relief of my own mind, and apparently to the satisfaction of Friends.

On First-day, second of the month, was held a public meeting, which was very large, the house not being sufficient to hold all. I was concerned to say in the early part of the meeting that "had I not believed that the care of Israel's shepherd and the goodness of God were extended to all of His children, and the windows of heaven equally open to all, I should not have left my home to come, as I apprehended, on a mission of the Gospel," which led to a somewhat lengthy communication in which many important truths were held forth. The people were remarkably still and attentive, though the house was much crowded and very warm. After I sat down, Esther Haviland had something to declare which was of sweet savor; she was followed by Lucretia Mott in a lengthy discourse, in which she gave an interesting history of the Society of Friends from the time of George Fox up to the present time; also said much concerning slavery and abolition, and rejoiced in the part she had taken in the matter. She is a woman of bright talents and retentive memory. She uttered many valuable truths. The meeting, though lengthy, closed I believe to good satisfaction.

3d.—On Second-day the Quarterly Meeting was held, and many people not members came in. I felt it right in the early part of the meeting to renew the call of Christ, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls," which led to a communication calling the people to come away from all things that would have a tendency to keep them from their soul's best interest. It appeared to reach the witness in many present. Esther Haviland had a short exhortation, which I thought well adapted, and Lucretia had quite a lengthy communication embracing subjects of great moral interest.

These were all favored seasons, in which the savor of life was evidently felt, and when meeting closed we affectionately took leave of each other. What a change fifty-two years has wrought! Friends were numerous, a plain, simple, honest people, now mostly gone; yet they are remembered here—many of the present inhabitants being their descendants, and others having a respect for their principles. The public Quarterly Meetings are well attended.

News having reached here of the death of Enoch Hoag at Duanesburg, I felt it right to attend; I took dinner at Gilbert Moore's, and got a passage with Joel Moore, arriving at his house about ten in the evening, a distance of more than twenty miles.

4th.—Attended the funeral, which was a large and solemn meeting. I was baptized into a sense of the state of some present, and a way opened to point out to them how their conditions could be improved: "Acquaint thy-

self with God and be at peace," stating there was no real peace to the soul but through an acquaintance with God; that a *saving* knowledge of God could not be derived from the evidence alone which nature furnishes, however harmonious and beautiful, for this knowledge would carry us no further or higher than the deistical state; it could not bring us into a state of Christianity—a belief and understanding of which is only obtained through the Son, according to his own declaration, "No man knoweth the Son but the Father, and no man knoweth the Father but the Son, and he to whomsoever the Son will reveal him." The Son—not the outward man, but "the Light which enlighteneth every man that cometh into the world."

The outward man Jesus I believe to be the temple—the prepared body, the *instrument* through which the "Light," the power, the wisdom, the Christ of God was manifested. "He that hath ears to hear, let him hear."

It was truly a season of divine favor. Immediately after meeting I took the cars for Albany, at six in the afternoon started for Palmyra, where I arrived at three o'clock in the morning, thence on foot eight miles home, and found my family in comfortable health, for which, and preservation during my journey, I feel truly thankful.

Fourth month 13th, 1867.—Funeral of Gardner Mason, South Farmington. While from home transacting business, he fell forward and instantly expired. He was a man generally respected, and the meeting was the largest, I believe, ever held in that house. I was concerned to speak, commencing as follows: "When the body of Jesus was taken from the sight of man, all that essentially constituted the Christ of God remained the same as it ever

had been, 'the power of God and the wisdom of God,' the light of God to man; and the apostle John, when in a condition to receive instruction, in the Spirit on the Lord's day, heard him declare, "I am he that liveth and was dead, and behold I am alive forever more, and have the keys of hell and of death." These declarations, together with the promise of Christ to St. Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven," figuratively set forth all the power adapted to the various conditions of men, from a heavenly state down to a state of hell and death.

19th.—Funeral of John H. Robinson at his late dwelling in Rochester. Many people assembled, and many appeared to receive what was declared, and some expressed their feelings to that effect, but it seemed to me that it would prove too much like a man beholding his image in a glass, soon forgetting the lineaments of his own face.

First month 19th, 1877.—Attended the funeral of Catherine Rushmore, wife of Edward Eldredge, at Union Springs, Cayuga County, New York. The funeral was held at the dwelling house, and was largely attended. This dear friend had led a remarkably consistent life, and as a result the approaching close brought no terrors. Her bodily sufferings during her brief illness (only about one week) were severe, but her mind was calmly buoyed up in contemplation of the glorious prospect before her. Her departure leaves a blank which will long be sensibly felt within the circle of her friends and acquaintances. Her companion deeply feels the bereavement of her who in

every sense had been to him a help indeed. For some weeks a mantle of poverty had seemed to be my fittest covering, but on the occasion of this funeral light arose with sufficent liberty to enable me to commence with the command, "Go stand and speak in the temple to the people all the words of this life," and I discharged apprehended duty measurably to my satisfaction.

This is the two thousand and sixty-fifth funeral that I have attended within thirty-four years (that I have noted). I tried to keep account of them as also of my religious visits generally, hoping the recollection of my past work might be some benefit to my children; but most of my papers were burned,—perhaps it is as well.

21st, First-day.—We had a comfortable meeting to-day, in which I was very much stripped of a sense of everything save poverty, but at length a little light dawned upon my path, which led to a short communication tending to encourage all classes, however circumstanced, to look to our Heavenly Father for help, for if we prayerfully and sincerely do this, he will speak a language adapted to each, and by his love will, on His part, assist in every right work and endeavor. S. P. G.

ANSWER TO A NOTE FROM A FRIEND.

DEAR FRIEND: I received thy note yesterday, and fully appreciate thy interest on my behalf.

My hired man's time will close, according to our agreement, the middle of Twelfth month, and thy cousin may make arrangements to come and stay through the winter and longer if he is suited here. I have had a prospect

of making an extensive visit within the compass of Philadelphia and Baltimore Yearly Meetings, and in some of the Southern states among the freedmen and others. I intended to lay my prospect before the last monthly and quarterly meetings, but as such a journey will be attended with considerable expense, I thought best to wait and see the result of my farming this year, and if, after the necessary provision for my family, there is enough to meet the expense, and nothing else occurs to hinder, and if the concern still lives with me, I shall go. If I go before winter I shall want him soon, but the time is yet undecided. I have informed but two persons of my prospect before this (beside my own family). If I can go before cold weather I shall be glad. It may be submission will be taken for the deed and I shall be excused; I feel it to be, as I look at it in the distance, a great undertaking for me at my age, but it has always seemed thus, yet the way has been made easy.

Eighth month 16th, 1877.

Fourth month 30th, 1878.—Attended the funeral of George Quick, at Mendon, a large meeting and a measurably favored season. The public service in this meeting was allotted to me, which I was enabled to discharge to some satisfaction. If we may judge from the evidence of his life, he was prepared for the great change; his brother-in-law, Edwin Ewer, at the grave bore testimony to his worth and character. At two o'clock p.m., attended the Quarterly Meeting of Ministers and Elders at Mendon; meeting rather small, and my spirit seemed to be bowed

down under a heavy burden, and a dark cloud appeared to be settling over the place. It was not my business to inquire or to cast lots to learn on whom it should fall, but I dwelt under the exercise. A way was opened to bring to view the thought that if we desired a blessing it was necessary to have something in our possession for the blessing to rest upon, instancing the lad with the loaves and fishes, the only one in the multitude who had anything to bless, and from him the whole multitude partook as they were prepared to receive from the hand of the Master of the feast.

On Fifth-day the public labor was again laid upon me, which I was enabled to discharge to my satisfaction, but throughout the meeting the dark cloud seemed to continue, almost too heavy to be borne.

Fifth month 7th.—Funeral of Benjamin Renouf at his late residence near Rochester. Meeting largely attended. My mind was opened to declare the truth according to the present state of the people, advising them to stand in that freedom which the present-revealed word of God will lead them into, if they will but open their hearts to feel, and their ears (spiritual ears) to hear.

Fifth month.—Funeral of Paul White at our meeting-house at the usual hour. It was very largely attended, estimated at about two thousand people present. The Methodists gave up their meeting to attend, and all religious societies of this and the neighboring towns were represented. He was a man much respected for his moral worth and manly bearing.

I was deeply exercised in this meeting, which led to a communication beginning with, "What evidence can man

give that he is of God or that he is in unity with him?" The answer appears at hand. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Seventh month 11th.—Funeral of Burling Hoag, at South Farmington. My mind was largely opened in this meeting, resulting in a testimony beginning in these words: "If a man die, shall he live again?" Also, from the declaration of Jesus: "No man taketh my life from me; but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father."

16th.—Funeral of a young man named Weed; his home was nine miles north of Clyde, Wayne County. The funeral was held in the Methodist meeting-house at Rose Valley; a large meeting, and satisfactory to myself. "He said unto me, Cry, and I said, What shall I cry? All flesh is grass, and the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, but the word of the Lord abideth forever."

I suffered more with the heat this day than any day during my life so far; waited for the train until 45 minutes past 10 o'clock p.m.; stopped at Palmyra, and walked home eight miles; paid $1.20, out of my harvest, which I could hardly afford. Arrived home, 4 a.m.

20th.—Left home to attend the circular meeting at Skaneateles to-morrow; met with Lucretia Mott at Auburn, who had come from Philadelphia on a visit to her sister's family, and to enjoy the benefit of the country air during the extreme heat. When I arrived at the junction I must

either wait over some hours or walk nearly six miles. I chose the latter, and stayed with my esteemed friend, Grace A. Spaulding. On First-day morning, 21st, walked to Amy Ann Lapham's, and rode with them to meeting, which, considering the extreme heat, was well attended. I had considerable service in the meeting to some satisfaction; but there was a sense of desolation and lack of living, effective interest in the cause of truth. The young people have mostly gone from our Society, and into the broad highway of the fashions of the world.

After meeting returned with Amy Ann, and stayed the night; I here saw plainly the evil that results from great wealth,—frequently bringing the possessor a heavy burden of cares and perplexities.

22d.—Returned home; rather discouraged.

25th.—Our Monthly Meeting at Macedon Center. Soon after the meeting was settled, the saying of Jesus, "Sufficient unto the day is the evil thereof," came with light and life into my mind, and led to a communication. It opened to my view that we have everything to learn, and must enter into the labor necessary to obtain the end desired. The experience and testimonies of others, though they may encourage us, cannot do our work for us; true morality must spring from a right principle in the heart, founded on the work of God in the soul; true religion comes not by tradition or creeds, but by obedience to the living word of God; anything short of this will be in the way, and must be removed before we can advance profitably to ourselves.

28th, First-day.—Meeting well attended; several strangers present. An exercise of mind in this meeting

led to a communication thus: If a profession of religion alone could confer the reality, if a belief that Jesus Christ came into the world to save sinners would of itself save them, if the adopting of a certain creed as prescribed by the church could of itself save us, or make Christians of us, the needed condition could be easily attained; but they never have been able to do this for man. Paul found something necessary in his case that we shall find necessary in our own; said he: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." To know the certainty of things we must experience them, and what was the nature of the crucifixion he experienced? Not that on the outward cross of wood, but that which Jesus suffered in overcoming the world, rejecting evil, dying to sin, which is by refusing the gratifications that come by sin; hence, crucified to the world while he yet lived, thus gaining a victory over all wrong. The life of God was there, and just what that did for Paul and for Jesus, it will do for every one of us according to our measure, if we take up the cross and do our part of the work.

Our Heavenly Father is not partial, but furnishes the means for the preservation of all, or the salvation of all who have sinned, if they will accept them according to his offer through the working of his power and love through Jesus Christ. But Jesus never encouraged any to think that they should be saved on account of his faithfulness and suffering, or that they should be exonerated from doing their own work because he died upon the cross, but

"To him that overcometh" (Rev. 3d). In the afternoon we received a visit from Edwin Ewer and wife, accompanied by Seth G. Hance and wife from Baltimore; it was like "iron sharpening iron."

Eighth month 4th.—First-day; late to meeting from causes beyond my control, but it very much abated my enjoyment. Meeting well attended. Soon after taking my seat an exercise arose concerning the tendency of men to look back for authority. It led to noting the condition of man from the commencement of human history to the present time, showing the disadvantages under which he has labored because he has not rather looked to the Spirit of truth, who according to Jesus would lead into all truth. The earliest Christians showed the effect of depending on Divine revelation for their guide, but as soon as they began to gather up the writings of their noted men, giving them authority in the church, they went into the wilderness; and thus it is at the present day,—instead of "minding the present revealed light of God, they are looking back for authority," and confusion and uncertainty have ensued until the condition of things is very well represented by the "smoke coming from the bottomless pit."

6th.—Attended the funeral of Ruth Ann Blaker, daughter of Patrocles Blaker, in the town of Brighton. She had been on a visit to a sister in Maryland, and while there, the weather being very warm, she bathed in cold water, which so acted upon the brain as to prove fatal. I arrived at her late home before the corpse, and it was a sorrowful scene when, instead of returning to her friends with joyful greeting, her lips were sealed in silence and she lay before us in "the sleep that knows no waking."

While waiting for the hour,—2 p.m.,—feeling poor in spirit, I walked out, and my state drew me into silent prayer to my Heavenly Father for a renewed evidence of his sensible presence and strength. The meeting was large and satisfactory to myself, and the attention which the people gave was evidence of their interest in what was communicated. "Among all the offices which Christ fills, none is more dear to men who know him than that of 'Good Shepherd.'"

10th.—Funeral of Haynes—South Street meeting-house, Ledyard, Cayuga Co. The meeting was well attended and the people very attentive. While I was speaking a minister of the O. Friends called out, saying, "Don't give us any more of that stuff." It was the first time that I was interfered with while speaking, and I thought it right to set forth his condition in a very plain way, so that he and others in the same state might see themselves as in a glass, the charity of Jesus compared with the prejudice and hardness of the Pharisees. After which I continued my work with the people, which was to impress them with the necessity of practical righteousness, and true Christian experience.

Second month 4th, 1879.—Attended the funeral of Elida Cheesbro.

23d.—Funeral of Deana Bunnell, Junius.

Fourth month 3d.—Funeral of Joseph Reynolds, Galen.

6th.—Funeral of the wife of Jacob Zavitz, Sparta, Ontario, Canada.

13th.—Funeral of the wife of Jonathan Sprague, West Farmington.

27th.—Funeral of Charles Bunnell, Junius.

Fifth month 12th.—Funeral of Stephen Lapham, Galen.

13th.—Funeral of Maria, wife of Arnold Bristol, Farmington.

The above funerals were all large and satisfactory to myself, the last making 2,111 that I have attended in a little short of thirty-four years.

I am nearly seventy-seven years of age; many and deep are the baptisms through which I have passed. I have not hesitated when duty called; have exposed myself at all seasons, by night and by day, to heat and cold, fatigue and hunger. I can say with Paul, "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; beside those things that are without, that which cometh upon me daily." But the most distressing and bitterest of all is, perils among false brethren; I have been wonderfully sustained by that Power that can make strong the feeble hands. I now feel the effects of age, care and labor; my time of departure is drawing near and I am content. Amen.

S. P. Gardner.

23d.—Funeral of Henry Royce, south part of this town. I thought it singular (the relatives being mostly Methodists) that they should desire a Friends' meeting. I however attended, and it proved to be a highly favored season. There were many present who could think for themselves, and were prepared to receive the truth which went forth to them freely. "Other foundation can no man lay than that which is laid, which is Jesus Christ."

Ninth month 24th.—Funeral of Sarah Carpenter, a widow, at Macedon Center. My mind was deeply exercised in this meeting, but before I had said anything a woman appeared in supplication; she was not a member amongst us, but her parents were; she made some strange assertions, and read a chapter or two in Ephesians, saying, "God had told her to bring her Bible, etc." We have been somewhat annoyed by this kind of people since they left the principles and practices of Friends.

28th.—Funeral of Anne Everett, widow of Samuel Everett, at Palmyra. My health was poor; I left my bed where I had been confined for some days, but I gained strength to attend to my duty.

Tenth month 2d.—Funeral of —— Vandenburg, at Waterloo. A favored, though to many a sorrowful season; she was a young woman of about seventeen; she fell down as she was walking the floor, and when her friends came to her they found her dead! she was much respected and loved and her loss is deeply felt.

7th.—Funeral of Silas Bowerman at our meeting-house; the meeting was largely attended, he being a man much respected in the community; a solemn and favored season.

First month 12th, 1880.—Funeral of James Arnold, Union Springs. Satisfactory meeting.

20th.—Funeral of Joseph M. Howland, of Macedon Centre. I was silent at this funeral.

21st.—Joseph Green, at the same place. Both of these were excellent men and valuable Friends, and will be greatly missed both in our meetings and neighborhood.

Second month 3d.—Funeral of Lydia Arnold, Union Springs, measurably satisfactory. A severe snow storm prevailed at the time.

Third month 9th,—Funeral of Sally Cotton, at our meeting-house ; a large and favored meeting.

11th.—Funeral of a young girl at Macedon Center.

12th.—A daughter of Levi Watson, Galen. She was about sixteen years of age, and much esteemed by her friends and acquaintances ; a very large meeting, a solemnity prevailed that could be felt.

Fourth month 6th.—Funeral of Marcus Johnson, Manchester, aged about seventy-one years. He fell in his barn and was found in an almost helpless condition ; I believe his mind was not clear after his injury. A favored season.

9th.—Funeral of Nancy, widow of Lyman Herendeen, South Farmington, aged eighty-one years; it was a satisfactory opportunity to me.

17th.—Funeral of a child in a family of Holland Dutch, who could not understand English; a man was present to interpret.

Fifth month 5th.—A funeral of a man —— —— in Penfield, a large attendance; truth was set forth in this meeting in its own authority. The weather being warm,

and having a long way to ride, I felt weary when I got to the house, but after meeting closed I felt much strengthened both physically and spiritually.

11th.—Funeral of Eliza Converse, at the house of her son, Gardner Sheldon; a large, solemn meeting, in which testimony was borne to the consistent life of the deceased, with a consideration of the highly responsible position of mothers and children.

27th.—Joseph Lawton, Pittston, Rensselaer Co., N. Y. A large, satisfactory meeting, and I returned home thankful for the favor. The weather was oppressively warm.

Sixth month 18th.—Funeral of H. Abbott, East Hamburgh. Truth was set forth in this meeting; cleared from mystery.

Seventh month 7th.—Funeral of Ruth Watson, widow of Joseph C. Watson, Galen; a favored meeting.

11th.—Funeral of Job Wilbur, at North Easton, Washington Co., N. Y. Job was a minister belonging to Easton Monthly Meeting, and was highly esteemed by Friends and others where he was known. The funeral was largely attended, so much so that many had to remain out-doors; it was a satisfactory meeting to me.

27th.—Funeral of Sally Coleman, in the town of Phelps, held at her late dwelling-house; a large meeting. I had to tell the people, who had long been taught to believe in mysteries concerning religion, that in true righteousness there is no mystery, but that the Christian religion is practical, experimental, reasonable, and therefore easily understood.

29th.—Funeral of Jane Estes, wife of David Estes, of East Hamburgh. An exemplary Friend, much beloved

and respected, a useful and faithful member of East Hamburgh Monthly Meeting. Her funeral was thought to have been the largest ever held in that section of country.

Eighth month 1st.—Attended a Baptist meeting at Baptist Hill, Bristol. They received the communication kindly, and their minister, a young man, was gentlemanly and courteous; in the afternoon a temperance meeting was held which was largely attended.

Eighth month 7th.—Funeral of —— Reynolds, Galen. Held in Friends' meeeting-house at Marengo; a favored meeting.

Near this time attended the funerals of William Carpenter and Reuben Dean at Macedon Center.

15th.—Funeral of Elizabeth, widow of Samuel Hance, Williamson.

Another woman by the name of Pearsall, same place; both satisfactory meetings.

19th.—Left home to attend Pelham Half-year Meeting at Yarmouth, and was met by John Minard next morning at St. Thomas. The meeting was satisfactory throughout and very large, thought to be as large as the first Yearly Meeting held there; the public service seemed nearly all to be required of me. There are many Friends in that section who are alive in the truth, which is truly encouraging to me. On First-day evening I attended an appointed meeting at Aylmer, some ten miles east of Yarmouth; it was satisfactory and largely attended.

23d.—Second-day morning left St. Thomas for Granville, Washington Co., to attend Easton and Saratoga

Quarter; passed by home, arrived at Troy the next morning where I met Edward Eldredge, my companion for the eastern part of this journey. We arrived in season for the meeting of ministers and elders at 2 p.m.; there is a considerable number of Friends attending here, some of them firm and well settled in their principles, but they are often visited and troubled by certain fanatical acquaintances, connected with some of them by marriage and otherwise, which has had a hurtful influence; and I believe that unless they are well on their guard they will suffer a great loss. It is not heaping to ourselves doctrines that will preserve us, but we shall be saved by minding the revelations of truth.

We passed from there to Duanesburgh Quarter, where we found everything rather low as to interest in the concerns of Society; in the immediate neighborhood some were feeble and others advanced in years, which was a reasonable excuse, but some appeared to be lukewarm or indifferent; others seemed to be endeavoring to do their work in the day time, and they had an interesting First-day school. I was enabled to discharge what appeared to be my duty in all the meetings to my satisfaction.

On Second-day I left for home, where I arrived about noon next day, and found all well. I have travelled about a thousand miles, and attended all these meetings within two weeks.

Ninth month 5th.—Attended a meeting at Baptist Hill, Bristol, in the Universalist Church; much to my satisfaction.

Tenth month 1st.—Funeral of a child of Edwin Mott, Farmington; a lovely little girl of four years, an only child.

Eleventh month 14th.—A circular meeting at De Ruyter, in Friends' meeting-house, at the eleventh hour a.m., and an appointed meeting in the village hall at seven o'clock in the evening; both were satisfactory to myself. The morning meeting was well attended, but that in the evening was very large, the Methodists and Baptists having suspended their meetings that the people might attend ours. I thought it an act of Christian kindness.

First month 21st, 1881.—Funeral of Elias Carpenter, Rochester, at his late dwelling-house; the meeting was satisfactory to me. "The last enemy that shall be destroyed is death."

30th.—A meeting at the Universalist Church in Victor; satisfactory to myself and evidently so to the people. "In my Father's house are many mansions."

Second month 6th.—Funeral of Daniel Mitchell of De Ruyter; a large meeting, so that many could not get into the house, though it was extremely cold. I rode fifteen miles in the morning before meeting, with the thermometer 12° below zero, but the opportunity was in the life, and all was satisfactory.

16th.—Funeral of Edward Herendeen, son of Wilkinson Herendeen, Farmington. An excellent young man; the meeting was held at the dwelling-house and largely attended; it was my allotment to be silent.

20th.—Attended the public Quarterly Meeting at Albany. Two meetings were held, one at the eleventh hour in the morning and the other at half past seven in the evening, both well attended and satisfactory. "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

21st.—Meeting for business was held at Duane's, and was satisfactory, especially the public part. "When I am weak then am I strong."

22d.—Returned home, where I had not remained more than two hours, when a telegram came announcing the death of Charlotte Dorland, daughter of Andrew Dorland, of Saratoga. I left home on the 23d, and arrived at Andrew's the next morning; the funeral was held on Sixth-day at Friends' meeting-house at the eleventh hour; largely attended and satisfactory. Took the cars in the evening at the Springs and arrived home next morning, traveling over eight hundred miles in one week, having to go and return in the night, making four nights without much sleep.

28th.—Funeral of a son of William Cheesbro, at our meeting-house; a favored meeting. "The law was given by Moses, but grace and truth by Jesus Christ."

Third month 18th.—Left home for Washington; arrived at Baltimore at eight o'clock next morning; Benjamin T. Starr met me at the cars, and took me home with him to breakfast, thence to Alfred Gardner's, where I stayed until First-day morning. Leaving there we arrived in Washington in season for meeting; we were accompanied by Alfred Gardner and his sister, Joseph Matthews, Thomas H. Matthews, Henry Janney, and a number of others. Friends had kindly chosen Henry Janney to accompany me during my stay in the neighborhood. The meeting was large and satisfactory, and Friends were there from some parts of Virginia. After dinner we took a steamer for Alexandria, where we arrived just in time for meeting at 3 o'clock p.m. Baltimore Friends still with us:

stayed the night at Robert F. Roberts', one mile west of Alexandria, where we were kindly entertained in his interesting family. On Second-day we went to Washington, and spent most of the day in seeing things connected with government interests, and visiting the President, who appeared to be burdened with many pressing cares. Washington is now a beautiful city, its streets regular and in good order. At evening returned to Baltimore and lodged at Alfred Gardner's.

22d.—Attended the funeral of Elizabeth Worthington, a widow.

23d.—Attended mid-week meeting on West Lombard Street. Notice had been given, and the Monthly Meeting's school children to the number of 250 were present, an interesting sight. I was concerned to speak to the people present, as it appeared to me, according to their conditions. At evening went to B. F. Starr's, where I had a pleasant social visit with his family and Rebecca Price.

Benjamin accompanied me to the cars, which I took for home; had rather a slow, disagreeable passage home, having to change cars several times during the night.

I neglected to state that on the 22d, after the funeral, I took tea at Henry Janney's, whence Joseph Matthews took me home with him, where I stayed all night. I returned satisfied with my journey.

31st.—The funeral of Pliny Sexton, at his late dwelling-house, Palmyra. A large concourse of people was present, he having been a man highly esteemed for his benevolence and general usefulness in the community. He had long been a resident of the place. Webster, the Episcopal minister, read a psalm, and Eaton, the Presby-

terian minister, followed in prayer; I had a lengthy communication which seemed to be well received. At the close of the meeting I took the cars for Easton, Washington Co., to attend the funeral of the wife of —— Gifford; the meeting was held in Friends' meeting-house, and was evidently satisfactory.

Took the cars in the afternoon, Fourth month 1st, and arrived home the next morning. Travelled in attending funerals and other meetings since the middle of Eleventh month 2,906 miles, most of the time during the extreme cold of the past winter, and have been kindly preserved through all, for which I trust I am grateful to my tender Shepherd.

Fourth month 16th.—Funeral of Andrew Loomis, Penfield. A man highly esteemed by his neighbors. "The wages of sin is death."

30th.—Attended Scipio Quarter at Scipio. In the evening attended an appointed meeting at the Corners, about one mile east of Friends' meeting-house. On First-day was at the public meeting following the Quarter, and I felt in these meetings an evidence of that which Friends profess to seek after,—"the Divine help." In the evening was at a meeting in the Christian meeting-house at Union Springs. It was a favored season; the simplicity of truth, salvation and redemption was so clearly demonstrated that all appeared to understand it,—no mystery necessarily connected with our duties,—and those whose "creeds" it contradicted acknowledged the truth of what had been declared to them. Stayed the night with my friend Edward Eldredge.

Fifth month 4th.—Attended the funeral of Thomas

Fritts, son of George O. and Maria B. Fritts; the funeral was held at the dwelling-house on account of the ill health of George, who was unable to leave home; it was a solemn season. I think dear George will soon follow his son.

10th.—Funeral of an aged woman at Palmyra.

13th.—Funeral of George O. Fritts, at Farmington meeting-house. The meeting was largely attended, and the solemnity of the occasion seemed to cover the assembly. He died on the 11th of Fifth month aged fifty-six years, a member and minister of Farmington Monthly Meeting. On First-day, less than two weeks before his burial, he appeared in good health, and was acceptably exercised in the ministry; on Fourth-day morning following, when his son Thomas was buried, George appeared very unwell but sat up during a part of the meeting. On the 11th of the month, only six days later, between twelve and one in the afternoon, he passed away without a struggle. He had suffered uncomplainingly (his disease being putrid erysipelas), and near the close was heard to say, "All is well."

He had during his life passed through many trials and deep provings, but through watchfulness and the cross had evidently gained a standing upon the Rock of Divine truth, and he has been an encouraging example to others who are seeking "the better way." His public communications were neither frequent nor lengthy, but they bore evidence of the fresh anointing of truth and love, and his departure from our midst in the noon of his usefulness has left a blank in our Society and in our community as sad as it is sudden.

Seventh month 3d.—Circular meeting at Skaneateles. Well attended and satisfactory.

Eighth month 13th.—Funeral of Benjamin S. Estes, Quaker Street, Duanesburg. Well attended. He was a minister in the Society of Friends, and lacked but eleven days of being ninety years old.

(Exact date unknown.)—Henry Adams, of Albany. Large and satisfactory. Near the same time, funeral of George Dunlap, Macedon Centre.

30th.—Emma D., wife of Charles Gridley; a large, satisfactory meeting. She was young, leaving two small children and a husband to feel and mourn their great loss.

Salvation and redemption as set forth by Jesus and confirmed by reason and experience, being three sufficient witnesses.

Tenth month 7th.—Funeral near East Walworth of an old lady over eighty years of age. She was not in membership with Friends, but she requested a Friends' meeting on the occasion of her burial. She became, when young, convinced of the truth of Friends' principles under the ministry of Elias Hicks, and continued in those principles and practices to the end.

9th.—Funeral of Isaac T. Sheldon, at Barre Centre, Orleans County, New York, held in the Presbyterian meeting-house. Largely attended, and truth arose in dominion in proportion to the capacity to receive it.

28th.—Widow of Samuel Tripp, at Lavanna, Cayuga County. Well attended, and I was led to bring before the assembly "righteousness," "light," "Christ," "belief," and "the temple of God,"—terms that embrace principles of vital interest to man in this state of being, and set over by the Apostle against their opposites: "What fellowship hath righteousness with unrighteousness?

and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?

After I sat down a woman arose in another room (I was informed she was a Gurney minister) and said, "It seemed strange that any one should disbelieve the Bible and yet quote from it."

Twelfth month 11th.—Funeral of Mary A., wife of Elisha Brown, at his dwelling-house in Palmyra; a very large and, to me, satisfactory meeting.

13th.—Cordelia Tabor, five miles north of Johnsonville, Washington County. Meeting largely attended, considering the rainy weather. Satisfactory to myself. Was concerned to speak on the inconsistency and sin of war.

1882.—A funeral the date and particulars of which are lost, only a few lines remaining, as follows:

I informed them that before anything had been said a subject was upon my mind, and as it remained with me I would give it expression. The subject led to an exposition of the unreasonableness and inconsistency of the "plan" which most Orthodox professors impute to God, by which to redeem man by the death of Jesus upon the cross, and the shedding of his material blood, which "plan" *is nowhere taught by Jesus*, and is contrary to experience. The testimony of Jesus as set forth in the New Testament fully contradicts their doctrine, but the way of faith and salvation as set forth by the Almighty Judge through His anointed Son Jesus is reasonable, wise and just.

Tenth month 25th.—Funeral of Edmund Willets, Macedon Centre.

27th.—Funeral of ——— Hall, a daughter of Joseph Head, at Orangeville, Wyoming County, New York. The meeting was large, but not as satisfactory as some, on account of my being painfully interrupted while speaking by a hernia, which has greatly troubled me for many years.

28th.—Left home for Baltimore Yearly Meeting; arrived there the next morning at the tenth hour, just in time for the morning meeting, and went directly to it without breakfast. The house was well filled by an intelligent audience that gave great attention to the testimonies borne, of which a lengthy one fell to my lot. I attended another meeting at 3 p.m. and at 7.30 in the evening, in all of which I gave expression to lengthy exercises. I attended the public meeting at Oldtown on Fourth-day to my satisfaction.

It is indeed a beautiful sight, and speaks encouragingly for the advancement of man, when a large deliberative body, without president or visible moderator, goes through with various kinds of important business, and harmoniously arrives at conclusions without vote or the calling for "ayes and nays." The Society of Friends is the only body that does business in this way as far as I know.

Eleventh month 28th.—Funeral of —— H., at his late dwelling in Farmington; meeting rather small, he being a poor man and neither a high professor nor politician, yet he was an honest man. I had to bear a very plain, close testimony on this occasion.

Twelfth month 9th.—Funeral of Polly Ann Ewer, wife of Edwin Ewer of Mendon: large meeting. "However it be, God is good and kind to Israel."

First month 21st, 1883.—Funeral of Silas Gardner, Farmington.

30th.—Funeral of Phila, wife of Benjamin Chase, Macedon Center. I was silent; John J. Cornell was greatly favored in this meeting.

Third month 9th.—Funeral of Jared Smith at his late dwelling.

Now come many names of those whose funerals were attended, but dates and particulars lost; a few we will mention who are known here. Widow of Pliny Sexton, Elizabeth Armstrong, Palmyra; John Lauder, Victor; William Redfield, South Farmington; Isaac Macomber, Palmyra.

Fourth month 9th.—Joseph Gardner, Baptist meeting-house, Ontario.

16th.—Funeral of Albert Sheldon, Barre Center, Orleans Co., the son of a beloved sister.

Sixth month 2d.—Funeral of Allen Hoxie, South Street, Scipio.

Third month 2d, 1885.—Funeral of Richard Willson, at Welland, in Ontario, Canada; he was a consistent Friend, respected and beloved by all who knew him.

Seventh month 10th.—Ella, daughter of Robert Willson, at Ridgway, Ontario, Canada. She had suffered long with pain and wasting sickness; her physician told me that she had lived thirty days without taking anything into her stomach but water, after which her desire for food returned, but the digestive powers of the stomach were gone.

Eighth month 8th.—Funeral of Hugh Thorn at his dwelling-house in Junius; a large and satisfactory meeting.

Just a few months before, attended the funeral of his brother Joseph near the same place.

Ninth month 7th.—The widow of George Howland, aged nearly ninety years. She had been an exemplary woman.

13th.—Funeral of —— Newberg, at Macedon Center; a large attendance. "Heaven and earth shall pass away, but my word shall not pass away."

17th.—Joseph Taylor, New Market, Ontario, Canada; was largely attended, at Friends' meeting-house at White Church. He was a consistent, exemplary Friend. "Mark the perfect man and behold the upright, for the end of that man is peace."

Twelfth month 13th.—Horace Brownell, at Easton, Washington Co., N. Y. A very large and satisfactory meeting; a living time.

First month, 1886.—Jonathan Sprague, at his dwelling-house; a large and favored meeting.

First month.—Jesse Hill, Glen's Falls.

Second month.—Attended Duanesburg Quarterly Meeting, Albany.

Third month 7th.—Funeral of David Baker in Easton, great meeting.

Fourth month 15th.—Funeral of Mary Bunker, Rochester.

20th.—Widow of John Striker, Ontario.

24th.—Edith Dean, Macedon.

30th.—Widowed sister of Levi Lundy.

Ninth month 1st.—Funeral of a grandchild of I. Anderson.

3d.—Unwell, but about to start for Easton.

6th.—Returned home sick. Attended meeting in the morning of First-day, and one at the Methodist Meeting-house in the afternoon, both large meetings, at Easton.

28th.—Funeral of —— Cole, near Port Gibson.

Tenth month 22d.—Left for Baltimore, arrived next morning at 7 a.m. Had a great Yearly Meeting. Returned by New York.

Eleventh month 5th.—Funeral of David Barker, at Somerset, Niagara County. Very large funeral.

First month 27th, 1887.—Left home with my youngest son for New York, arrived in the morning of Sixth-day. Made our home with Jane C. Russell. Attended Quarterly Meeting in New York ; public meeting in New York in the morning, and in the afternoon in Brooklyn. Both large and satisfactory. Friends very kindly cared for us. Thomas Foulke very kindly accompanied us.

Second month.—Went to Purchase to attend Quarterly Meeting, also attended the Youths' Meeting. Stayed a night at Ellwood Burdsall's, also at Tacy Ward's. A highly-favored season.

22d.—A funeral at Galen.

24th.—Another in Ontario.

Third month 4th.—Funeral of —— Padelford, eighty-seven years of age.

Fourth month 24th.—Attended meeting in the Universalist house, Victor, to my satisfaction.

Fifth month 12th.—Funeral of Isaac Kipp, in Macedon. Committed suicide.

22d.—An excellent meeting. A stranger present said he wished there had been a thousand there.

Sixth month 10th.—Went to Canada to attend Yearly

Meeting. Made our home at John Minard's, where we arrived about 6 p.m. Attended the Meeting of Ministers and Elders. Public meeting in the morning was very large. Elizabeth W. Thistlethwaite, Abel A. Hull, Robert S. Haviland and J. J. Cornell had public service. At four in the afternoon a meeting. The public service fell to my lot.

Seventh month 4.—My birthday (85). Shall I record another? Hidden from the sight of man.

Eighth month 1st.—Went to Hamburg Quarterly Meeting; returned home on Fifth-day evening. "Make your calling and election sure."

11th.—Funeral of Susanna Chillson, New Salem.

12th.—Left for Goose Creek Quarterly Meeting at Fairfax. Arrived at Wm. Shoemaker's in the evening.

Twelfth month 10th.—Went to Rochester. Visited Susan Carpenter. Attended First-day meeting in the morning, and in the evening had a meeting in the opera house. Both to good satisfaction.

12th.—Returned home and all is well.

Religion is made complex for lack of experience in its teachers. Those who are deepest in its experience simplify it most.

First month 28th, 1888.—Arnold Bristol buried to-day, funeral at our meeting-house at 12 o'clock.

Tenth month 3d.—Attended the funeral of Sarah Koon, widow of Cornelius Koon, held at the home of Elizabeth Koon.

"A new commandment give I unto you, that ye love one another."

7th.—Funeral of Joseph Eldredge, Union Springs.

8th.—Returned home, feeling that another has gone from our ranks.

20th.—Funeral of Sarah, wife of Orr Hewitt.

Eleventh month 18th.—Funeral of Sarah, wife of Wm. Rushmore, at their dwelling-house in Palmyra. "What shall we do to be prepared for our change?"

First month 6th, 1889.—Funeral of the widow of Henry U. Underhill.

20th.—Not being well I did not go to meeting to-day, but my mind seemed to be there; I feel it my duty to attend meeting when practicable, but the time is drawing near when my seat will be occupied by me no more. I desire it may be by some one more worthy.

Second month 16th.—Attended Quarterly Meeting of Ministers and Elders in Albany. All favored meetings. Attended Duanesburg, large and interesting meetings. Thomas Foulke was in attendance and much exercised in the ministry. Philip S. Dorland was also engaged in the ministry.

Sixth month 10.—Yearly Meeting begins. Rains nearly every day.

18th.—Left home to attend Millville (Fishing Creek) Half Yearly Meeting in company with Elizabeth Phillips.

Attended Monthly Meeting in the forenoon and Meeting of Ministers and Elders in the afternoon. Half-yearly Meeting very well attended. John J. Cornell had an evening meeting. In public meeting I did not get the relief I desired; Robert Hatton had an evening meeting for the young people.

22d.—Left for home. Had a dangerous passage on account of the flood which had destroyed the bridge.

23d.—Arrived home and found all well.

25th.—Attended the funeral of Lydia Bowerman, Farmington.

Seventh month 20th.—Attended the funeral of Phebe Anna Field, at Brockport, aged eighty-six ; a member of Rochester Monthly Meeting. A consistent Friend.

Eighth month 22d.—Left home to attend meetings in Canada. Attended Monthly Meeting at Sparta. Came near dying with strangulated hernia.

28th.—Reached home this morning in a very weak state. Friends were very kind from first to last, and when I determined to come home, placed me under the care of the conductor on the train, who was very attentive to me. I think I realize and am grateful for all kindness bestowed on me, both to the Father above and his servants on earth.

Ninth month 6th.—Funeral of a grandchild of Henry Nichols, Farmington.

7th.—Funeral of the wife of Judson Hill, west of the place called Egypt.

19th.—Funeral of the wife of Reuben Halstead at West Walworth. Edward Eldredge accompanied me.

Tenth month.—Funeral of Sarah D. Searing.

14th.— —— Johnson, of Shortsville.

Second month 6th, 1890.— Funeral of Thomas Phalen's child.

27th.—A son of Edwin Cotton.

Third month 12th.— Funeral of Sarah, widow of Stephen Y. Watson, Galen.

Fourth month 6th.—A daughter of Jonathan Smith, South Farmington.

18th.—Oscar Smith, South Farmington.

20th.—Hannah Briggs, Palmyra.

Seventh month 3d.—Funeral of John Nichols, Farmington.

30th.—Hannah Marshall, Horse Heads.

Eighth month 7th.—Edwin Ewer's funeral, large and satisfactory.

13th.—Funeral of Edward Eldredge, Union Springs.

17th.—An appointed meeting at the Universalist Church, Macedon Locks. Their minister is very kind and courteous.

19th.—Funeral of Elbert Seaman, at Macedon Locks.

29th.—Funeral of Hiram Furmans, Macedon.

Ninth month.—A child at South Farmington.

For two weeks has been cold and rainy.

First month 22d, 1891.—Funeral of Moses Powers.

The funerals of John Young and Harriet Sheffield were the last, Ninth month, 1892. The number of those noted up to this date is 2298.*

[*There is evidently a mistake in the number noted of funerals attended as above, for our Friend S. P. G. was in his later years often heard to say that he had been called to attend upwards of 3000 funerals.]

LETTERS.

PRINCIPALLY UPON DOCTRINAL AND RELIGIOUS SUBJECTS.

1860.

TO FREEMAN CLARK.

My Dear Friend:—Having thee frequently in remembrance, I felt best to pen thee a few lines that thou may see as in a mirror something of the exercises of thy distant brother. It has been supposed by some that if the *thoughts* of all men could be laid open to view, there would be very little difference discovered in them, and to some extent this is undoubtedly correct: it certainly is in regard to those minds which have been brought into exercise and travail on account of that most glorious of all causes, *the Truth!* Truth, like Deity from whom it proceeds, is unchangeable, and its office is to regulate the lives of all who walk in it; therefore such can labor together in effectually accomplishing the work for which truth is revealed; they can understand each other's language, and hence among such there is no confusion of tongues. One can understand the experience of another because he has known the same exercises and feelings to be opened in his own mind; therefore, being partakers of the same spirit, they are one in life and labor, even though there be a difference in allotments; thus there will always be between them unity of purpose and harmony of action.

The various callings and diverse services required in the Christian church all tend to one glorious result, which is that each individual shall have and shall fill a peculiar position to which he is adapted in the great spiritual temple, just as every stone is shapen and adapted to its own place in the material building, protecting each and making the whole at last both beautiful and strong. And how different is the relative position in which man stands to his Heavenly Father from that which we have sometimes been taught to believe! If I am correct in my opinion, God is an eternal and all-pervading Power, necessarily superior to all His works, the first and only Power, the first and only Good, the Light, Wisdom and Love, the Fountain of all that has ever been revealed to man as spiritual and essential attributes; and yet that He has never been fully revealed to man, and never will be in this present state, but we can see enough on and from the earth to prove to us that we cannot even imagine a limit or boundary to the work of His fingers! neither can we consistently particularize any location for this great "First Cause," but we do know that He is the central and pervading essence of all life both spiritual and natural, and that He does by His power and wisdom, which was in Christ, give laws to all spiritual things as certainly as He does to external nature. As the heart of man, by its mysterious pulsations, throws the blood through the human system by the circulating mediums of animal life, conveying health to every extremity, so does the great spiritual heart, even Christ, give the spiritual blood to the soul of men. But again, if upon the human system a wound is made, or if disease takes possession of the body, the circulating mediums be-

come impaired; they may be weakened or they may be clogged, and then we find the blood cannot freely circulate in its life-giving mission; perhaps it is let out altogether, so that even death ensues, yet the heart, the veins, or the laws by which they have operated cannot be blamed. Now if we make application of the natural figure to the spiritual state we can see again that man has been taught falsely in being told that God is a God of anger, revenge or any other diseased passion, as we account such developments and excitements in ourselves; but rather, that He is a judge of our conditions and conduct, and is always positively opposed to anything that is evil, and will meet wrong with a power that will overthrow it, even if it destroy the aggressor. His purity and love, or life, cannot dwell in a corrupt soul: so if we suffer for our sins, or if we die for them, it is because our corrupt or mutilated state will not permit the grace of God, the light and the life of truth, to move in our souls that we might live. This is a fixed law of God; it cannot change; no more than will its giver; He changes not. Nevertheless, Christ has not failed to do his work; the means have not been stinted nor destroyed; only hindered by our own obstructing wrongs. We see this fully carried out in all the laws of nature,—if obeyed all is well; if not, disease, deformity, pain or death inevitably follows. But in the innocent or redeemed soul there is nothing impure, nothing adverse to the circulation of the blood or life in Christ, "consequently there is no pain, no death there, but rather a constant healthful action, an enlargement and certain growth, a continued life of righteousness, peace and joy in the Holy Ghost."

Considering all these things, we can understand the nature of a true gospel ministry, for we at least, believe that the gospel is not made up of words, and that it is not preached except when there is a spiritual baptizing power attending it, which reaches the spiritual ear of those prepared to hear it; it is but the flowing forth of the Father's love and wisdom through the instrumentality of His dedicated agents ; and I wholly deny anything else being the gospel of Christ; for if words merely, or spoken or written sermons without this seal of the spirit, even if studied in theological schools, constitute the gospel, the greatest sinner as well as saint could be a minister of it. Alas ! the world is abundantly supplied with such teaching, but what are its fruits ?

But to return to first thoughts: when the circulating blood of Christ comes in contact with sin it produces pain in the soul, even as in the outward body pain is produced by disease, because an obstruction is met with; for it is its nature and purpose to produce spiritual health, therefore, as it is unchangeable in its law, how can it produce peace and reconciliation so long as there remains a choice in the soul to persist in wrong ? Hence, we see, that it is not because God is angry with men, as we generally understand anger, but that all of His visitations are conceived in love and meted out in mercy; but He is wisely and justly unchangeable, so it is impossible for Him to confer peace and joy on the sinful soul. If we choose sin, we must as a consequence reap death, unless we, like the prodigal, choose to return to the Father's house.

All that the sinner can do is to give up self with a full purpose of heart; that is, become willing on his part to give

up the evil course of his present life, in exchange for a life in Christ—a life of purity and obedience to God's law; and God requires no more—else would he ask that which the soul cannot give. Although love and mercy are his unchangeable attributes, love cannot be reconciled to hatred, nor mercy with that which is unmerciful.

Thou shalt discover, my friend, that I set Christianity and its source far higher than do those who think that a saving knowledge of God can be had by man from any other means than the revelation of the very life of God Himself through His only-begotten Son, which is His light and life or blood.

Thou may be at loss to understand why I have thus written, as it is not in answer to anything that thou hast written to me; I may therefore say, by way of explanation, that if the way opens for it, I propose writing a series of letters embracing my views of Christianity and of man's true position in this state of being, and direct them to thee as one among the few outside of my own family to whom I can open my heart without reserve. I am well aware, as thou observed, that I am watched, and I should rejoice in it if I believed it were for good, but I have abundant reason to feel that it is for a far different object. Were I to tell thee of some of the doings of some of my ostensible friends, it would make thy ears tingle if not thy heart to ache; they seem to disregard even the good and interest of Society, and do more to strengthen our enemies than to build up our own walls. But my business, I find, is to let them all alone; I cannot do my work and mind them; and I may further say, I care very little for any of these things further than they hurt the cause in which my life is engaged.

My Dear Friend P. A. E.:—Thou asks if it is my view that there is no mansion in the Father's house for the discouraged?

It is not my view that there is no hope for the discouraged—while there may not be a mansion in the Father's house for discouragement. The dealings of our heavenly Father with his children are all adapted to their every possible state; are any exalted in pride, He calls them to humility; are any halting by the way in discouragement, he offers his hand to assist them with the encouraging language, "Come up higher." To the weak he will give strength, and sight to the blind, and though he is ready to do all these things for us, yet there is something for us to do. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

When we come unto him without reservation, and trust in him with hope and confidence, he will incline unto us and raise us from our discouragements to the mansions of waiting and trust. The analogy between natural and spiritual things sometimes conveys valuable instruction to the inquiring mind. "First the blade, then the ear, then the full corn in the ear." There are successive stages of growth necessary before the object of the care and growth is attained; the agriculturist must not only bestow the labor necessary to promote the health and growth of his desired crops, but he must also be patient; sometimes the season for the time being is not propitious, too cold, too

wet, or too dry, states unfavorable to the growth of plants. Now if, when any of these unfavorable conditions occur, he becomes discouraged and neglects his charge, the soil becomes too hard, or the weeds overrun the plants and rob them of the nourishment which they need, the weeds assimilating it to their own growth, there would be little or no hope of a bountiful or profitable harvest.

Jesus said to his disciples, "Be of good cheer, I have overcome the world." Let not in discouragement and thou may overcome it too. Look to the bright side of every phase of human life and circumstances, bear with submission things unavoidable though disagreeable and unsavory. Such was the example set by the faithful Jesus. "No cross, no crown," and the greater the cross, the greater the crown. There is a possibility of attaining to a state of quietness, rest and peace; a state attainable by all believers who use the means designed for such an end; many ways have been recommended, but only one way is certain, which is to obey the scriptural injunction: "Acquaint thyself with God and be at peace." This is according to the soul's real wants. All merely human efforts to correct an evil, or to evade such troubles as some of us have, must end in disappointment, for the power is not ours, yet the means, even the help of the Lord, is within our reach. Trust in God.

EXTRACT FROM A LETTER TO A YOUNG MAN WHO HAD WRITTEN ASKING FOR A SERMON TO BE SENT HIM.

THOU requested me to send a sermon embracing my doctrines, remarking that there were opinions circulating to my prejudice. In reply I would say, my sermons are

delivered extempore, without study or notes, hence I cannot furnish anything in that line; but I may say I am in principle and doctrine a Friend or Quaker; believing that "the grace of God which bringeth salvation hath appeared to all men, teaching that denying ungodliness and the world's lusts, we should live soberly, righteously and godly in this present world." I am a firm believer in the doctrine delivered by Jesus on the mount, and in all the precepts and doctrines ascribed to him, found in the New Testament; and I most assuredly believe that he now as much as ever teaches, enlightens and gives spiritual life and salvation to every willing and obedient soul.

I further add that I believe all wilful sinners of every name and nature will have to suffer the consequences of their wickedness, for nothing impure can enjoy peace in the presence of God. It is not only the extreme but the dreadfulness of folly to suppose that we can live the life of sinners and enjoy the reward of the righteous; but oh! how many seem to be trusting in this false delusion, to find a bitter disappointment when it is too late for them to do their day's work. How important, then, that every day be passed as time lent us in which to prepare for eternity. Every faculty conferred upon us should be used, not merely for self comfort, but also for the glory of God, who gave in wisdom, and will as certainly require in justice.

I can hardly find language in which to express my sense of grief when I see the corrupting examples set before the young in this day, and it adds to my sorrow to see the young so readily imitating those examples; profanity, licentiousness, libertinism, until, in many instances, almost every moral barrier is broken down. What can be ex-

pected of those who are so utterly regardless of virtue while in their youth? What when they arrive to advanced age! Such have ever appeared and been (except when saved by repentance) miserable monuments of their own folly. "Life is the time to serve the Lord."

ESTEEMED FRIEND, JOHN HAIGHT:—After leaving thy house I went to E. Mitchell's, where I took supper, after which Hiram Coon carried me to Syracuse, where we arrived about eleven o'clock in the evening; the stay in Syracuse was rather tedious and disagreeable and I had no sleep that night. Next morning I walked from Palmyra station, a distance of eight miles, and arrived at home about ten o'clock; the frost had caused the fruit to fall from my trees so much that the damage was not less than five dollars per day during the week I was absent; however, I found my family in usual health. I am glad I attended your Quarter, and am glad I had the privilege of mingling with Friends, and thus extending my acquaintance with them. I fear Friends do not visit each other as often as might be profitable, providing the visits were made in that good old Christian spirit which used to characterize them in days gone by. Oh how I desire to see the effect of a general return to that love which once prevailed amongst Friends, and which was the badge of true discipleship. The division of 1828, or the spirit that produced it, was and is more cruel than death; it has done great harm to the cause of righteousness, to the Society of Friends and to the world. However, the past cannot be recalled nor its effects wholly eradicated, but we who are now in active

life are the more emphatically called upon to maintain our testimonies by faithfully carrying them out in practice, and I am clear that if this should become the general concern of Friends, they would gradually be led out of the spirit of the world, its maxims and its policies. Our harps have been for a long time unstrung and hanging almost uselessly upon the willows, but there may be a coming up out of this state, and away from the mixed and turbid waters of Babylon, if we would but prayerfully seek light, and having obtained help would put our own shoulders to the wheel. It was never designed by Divine wisdom that man should grow up into heaven as a plant shoots from the earth without consciousness or care, but it was designed that we should labor, not only for the bread that perisheth, but for that which perisheth not, and which nourishes the soul up into eternal life; and this we do when we properly improve the talents committed to our keeping. The travail of my spirit daily is for the promotion of the cause of truth, but when I see the mysteries, the contradictions and the inconsistencies that have been engrafted upon religion; when I hear the prophets prophesy falsely while the priests bear rule by their means, the people loving to have it so, and even paying for being deceived, I am almost persuaded that I shall not witness in my time the great reformation so much needed, that reformation which will be the harbinger of better days. Some cannot receive my plain testimonies, and indeed under present circumstances I should be disappointed if they could, for I well know they are out of the usual current of ideas, and also because they are free. I have never coveted any man's silver or gold, and never have taken it on account of

my ministry. Some find fault on this account, but Jesus, in giving his charge to his disciples, said: "Freely ye have received, freely give." The Gospel of Jesus Christ, which is the power of God unto salvation, is as free as God's love, and was never bought nor sold. Though many seem to be in the dark concerning these things, yet I find others in the different church organizations where I am sometimes called to visit who clearly manifest the light and the love of God in their lives and conduct, yea, and the knowledge of the mystery of godliness and of the cross of Christ; with such my soul unites in prayer for the coming of the kingdom.

1863.

NOTE TO S. H. IN REPLY TO HIS ASSERTION THAT THE "ELDER SON," AND THE "SCRIBES AND PHARISEES" WERE THE SAME.

FRIEND S. H.:—Since thou and A. were at my house I have reflected a little upon your exposition of the "elder brother" in the parable of the prodigal son, holding that he, the elder son, represented the Scribes and Pharisees, and perhaps, sometimes, the Jews at large. I will set over against that view a few passages by way of comparison, which appear to me in such a light as to make it impossible for me to coincide with you.

Matt. 23: 15.—"Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves."

Luke 15: 31.—"And he said unto him, Son, thou art

ever with me, and all that I have is thine. It was meet that we should make merry and be glad, for this thy brother was dead, and is alive again; and was lost and is found."

Matt. 23: 25.—"Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." "Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

Contrast: "Son, thou art ever with me, and all that I have is thine."

Luke 11: 42.—"But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone."

Contrast: "Son, thou art ever with me, and all that I have is thine."

Mark 7: 9.—"Full well ye reject the commandment of God, that ye may keep your own tradition."

Contrast: "Son, thou art ever with me, and all that I have is thine."

Matt. 5: 20.—"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Contrast: "Son, thou art ever with me, and all that I have is thine."

John 7: 19.—"Did not Moses give you the law, and yet none of you keepeth the law?"

Contrast: "Son, thou art ever with me, and all that I have is thine."

Matt. 23 : 33.—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Contrast: "Son, thou art ever with me, and all that I have is thine."

Now if men possessed of learning and deep religious experience can so digest these sayings as to reconcile the state of the Pharisee, Scribe or unbelieving Jew with that of the "elder son," though I claim little of either of the above qualifications, I may be excused if I differ from them in my judgment.

Thy friend,

S. P. GARDNER.

RESPECTED FRIEND CHARLES JONES:—After my visit at thy house, I recalled to mind the subject of our conversation, and after consideration thought it possible that I had been misunderstood. I therefore concluded to send thee a few lines exhibiting my views as clearly and as briefly as possible.

I take the broad ground that there is one God (Deut. 6 : 4, 32 : 39, 4 : 35 ; 1 Sam. 2 : 2, 2 Sam. 22 : 32, etc.), Creator of all; that He has equal care for all the workmanship of His hands, that each individual may in his proper sphere fill the station designed for him, and that all are so organized as to be happy if they but be obedient to the laws of their nature, yea, that they may worthily enjoy every blessing He has bestowed upon them. He therefore on his part has done all that is necessary to be done for the promotion of man's well-being, and that by our obedience and consequent happiness God is glori-

fied. Hence I conclude that if man falls short of perfection or happiness, the fault is on his own part and not on that of Deity, for the means of salvation is as free to him and as universal as is the light of the sun, or as the atmosphere which gives strength and pulsation to every living heart.

The votaries of religion have generally held too limited views of God's favor, considering it as being exclusively bestowed upon themselves as sects (one of Peter's early errors), and this has been one of the reasons why Christianity has made such slow progress. Moreover, thou sees that by once adopting the belief that God is partial, the way is opened for the strange and ridiculous notions men have had of His attributes, making him changeable, angry, disappointed, repentant, etc. Such a view of His character is evidently a false one; but thou sees that if on the other hand we believe that "God is love," and that He is forever and unchangeably the same, and that to become His children we must dwell in love, all of our unprofitable sectarian prejudices would be swept away, and we, so far as religion and man's spiritual welfare is concerned, would have but one common interest.

Thou remembers that the Universalists were united with my testimony, but I cannot see that I am therefore a Universalist, (as some have declared), for as a general thing Presbyterians, Baptists, Methodists, and others, have cordially united with the testimony I believe I am called upon to bear, yet none of them would have claimed me as being, in a general sense, one of them. A neighbor of mine who is a strict Catholic requested me to attend the funeral of his child, held at his house, and afterwards

said, "It was a good meeting;" yet he did not claim me as a Catholic. Love to God and love to our fellow-men can offend no Christian, whatever his name or sect. I know of but one test by which we can know men; not by their name, but "by their fruits ye shall know them," hence if a man's life is right, if we can see that he always does by others as he would have them do by him under like circumstances, and if by his daily walk and conversation he shows that he is built upon the "Rock," we need inquire no further. The ground, therefore, that I take is, that no doctrine can be evil that leads to righteousness, and none good that tends to unrighteousness.

I became a member of Friends' Society by request, upon convincement of the rectitude of the fundamental principles held by them, viz.; that "God is a spirit and those that worship Him must worship Him in spirit and in truth;" and that "the grace of God which bringeth salvation hath appeared unto all men, teaching the denying of ungodliness, etc." Taking these declarations as truths, we can see that to be "children of God," "followers of Christ," or, in other words, Christians, no elaborate systems of faith, no efforts to promote virtue by undue excitement are needed; for if we would be truly virtuous it must be for virtue's sake, and if we would be the true servants of God it must be, not through slavish fear, but through "that perfect love which casteth out all fear."

Seventh month 21, 1863.

SARAH P. CARMALT:

DEAR FRIEND:—Thy letter has been received, and as a token of friendly regard is duly appreciated. I was very glad to hear from thee and to know how thou art circumstanced, and can truly say that my heart was dipped in sympathy with thee as I learned of the successive bereavements which it has been thy lot to experience within two years. First, the loss of thy dear companion, whose character embraced all that was desirable in husband or friend, then the death of thy daughter-in-law, and finally thy sudden grievous bereavement of thy son Samuel. Surely thou can now realize the feelings of Jacob when he cried: "Joseph is not, and Simeon is not, and ye will take Benjamin also." By the dispensations of Providence thou hast felt laid upon thee the care and guardianship of thy orphan grandchildren, and need I say, thou knows where to look for strength and qualification to bear the great responsibility of the work, and for that wisdom which shall enable thee to train them up in the nurture and admonition of the Lord. Oh the vast difference there is between the merely intellectual education thought necessary by most parents and guardians for the children under their care, and the careful moral and religious training called for by Christianity and especially noted by our discipline. It is true that intellectual training may develop many noble and shining powers, good and to be appreciated in their proper place, but should these be cultivated to the neglect of the high and holy wants of the spiritual nature? Must brilliant talents necessarily be accompanied by the sad

moral turpitude we see so largely prevailing around us! Thy task will not seem hard for thee, for thou art capable of realizing thy calling and position. Divine wisdom has formed the mother's heart, and endowed it with those peculiar qualifications for training children; and what greater consolation, yea, what brighter crown can there be laid up, than that of the mother who is conscious of having faithfully discharged her duties? But I need not enlarge upon these subjects, thou already knows them. . .

We are deeply sensible of the blank left by Caleb's removal; particularly as regards myself, I had hoped the day would come when I could leave home long enough to visit you at your own place, where I could have mingled with you in free and social converse, unlimited by want of time and unrestrained by the presence of strangers, when I might have been instructed by the experience and enlightened by the superior attainments of my friends; but alas! one has already departed, his presence I shall not enjoy, but need I say, the remembrance of him is treasured up among the choice passages of my life.

FROM A YOUNG FRIEND.

DEAR FRIEND SUNDERLAND P. GARDNER :— Thou will please excuse the liberty I am about to take in troubling thee with some lines of inquiry, the character of which must be my apology for now addressing thee.

Since my parents' death, seven years ago, I have been almost entirely excluded from association with Friends until my marriage, three and a half years since, with one in membership with the Orthodox branch of Friends.

Our home being with my husband's parents, who are elders of that body, and perhaps as rigid as any of the sect at the present day, and their house being the home and resort of many Friends during the Quarterly Meetings held here, as well as at other times, I have been in the way of hearing remarks and accusations against the Society with which I still claim membership, that I have been unwilling to credit, yet had no proof through certain knowledge that they were wrong.

When young and at home I accepted in faith the religion of my fathers without the inquiry or investigation which mature thought would induce, and which is requisite for every mind before it should adopt any particular creed as a symbol of its religion.

Will thou tell me the primary cause of the first separation among Friends, and wherein lies the difference in doctrines? Will thou be pleased to give me briefly the views of our Society as to Christ's origin, the fall of man, his restoration, and justification. These are the points that have been mostly dwelt upon in conversations I have heard, and when statements have been given that "such and such doctrines are held by those who went off from us" I have felt unwilling to give them credence, yet had not the knowledge to refute them if circumstances admitted. So various are the representations and constructions that individual minds place upon the workings of other minds, that even when each is endeavoring to be true to its own intuitive conceptions, they will widely differ upon doctrinal technicalities, causing divisions and sub-divisions, engendering animosities, thus rendering it very difficult for one now so remote from opportunities to investigate

facts to harmonize the antagonisms that are all clothed with high professions of Christianity; Paul's exhortations to charity are seemingly forgotten. It matters but little what others say or think of us if our own hearts are but pure and unspotted. My friend, I fear I am troubling thee more than I ought, yet these things have been with me for some time, and I know of no one to whom I could turn for more satisfactory information than to thee, and if thou should not consider it too great a tax upon thy time I shall deem it a great favor to hear from thee.

Inquiringly thy cordial friend.

Seventh month 18, 1864.

ANSWER TO FOREGOING LETTER.

DEAR FRIEND:—Thine of the 18th has been duly received, and I have improved my first leisure hour in replying to thy interesting inquiries; and thy questions seem to be of considerable importance, especially to those who have ever since the year 1828 been engaged in raising calumnies against Friends; and is it not rational to suppose that any sect, if perfectly satisfied in its own position, would refrain from so constantly "accusing the brethren" of other denominations?—those, too, whose lives and morals are at least as good as their own.

Thy first query, concerning the cause of the first division of the Friends' Society, would require a volume to answer it fully: yet I will endeavor to give thee some of the particulars for thy present satisfaction, having had a knowledge of things pertaining to the Society generally since 1826. But I would refer thee to "Cockburn's Review," which is a very candid and impartial statement of the sep-

aration and the causes that led to it; also to "John Comly's Journal," which sets forth many of the particulars of the division of Philadelphia Yearly Meeting.

The first cause was: The days of persecution having passed away, Friends, as a natural result of industry and economy, became wealthy, and consequently much respected and courted by the people of the world; but alas! this ease and prosperity soon made the weaker members of the Society forget their dependence on the revelations of God; they turned to the letter (which, Paul says, kills), and in proportion as they did this, died to the true life of religion. They also lost the badge of true discipleship, which is love to one another, and though they still kept up the outward form, they began to contend about doctrines until their very language became, as it were, confounded.

Thus stood matters in England when some of the more prominent and influential members began to introduce into the Society doctrines borrowed from the Church of England, which doctrines were diametrically opposed to the principles of early Friends. At length some of their ministers came to America, when on finding that the prevailing influence amongst us was on the side of the old ground of original Quakerism, they commenced a crusade against those of our members who stood most prominent in Society. Of course they found some amongst us who were ready to follow them, and hence the division. At this time there were many eminent and faithful public Friends in America, men who stood high in the walks of truth and practical righteousness, among whom were Elias Hicks, Edward Hicks, John Comly, Jesse Kersey, Thomas Wetherald, etc. Elias Hicks especially, who had been a faithful minister

for years, and who was inferior to none in point of talent or depth of experience, seemed, eventually, to be a particular mark at which the Orthodox dissenters sent their envenomed arrows; but he bore a faithful testimony, and remained as he had been, a powerful instrument in promoting and advancing the cause of truth. "He was firm and immovable, and could give, moreover, a reason for the faith that was in him." Thus the English ministers, when they came with their innovations, found him in the way; they wished to get rid of him, and in order to do so they pursued the same course that other bigoted persecutors have followed towards those of their opponents whom they could not dislodge by arguments or flattery, bribes or force, for they immediately raised the cry of infidelity, deism, etc. And this they did while they themselves were the real aggressors, and had openly transcended the bounds of the simple but true and effectual faith of their fathers.

Perhaps it was not very strange that there were those in America who were prepared to receive these English ministers with their extraordinary Church doctrines, and even ready to join them against their own friends, especially against Elias Hicks, as they envied him on account of his popularity and unbending integrity.

Again, some very wealthy Friends in Philadelphia, many of them merchants, had at one time undertaken to carry out our principles in regard to slavery by refusing either to use or sell articles produced by slave labor, but after a time they balked their own testimony by both using and selling the same articles, for which Elias faithfully reproved them; this gave them great offense, as if they were above rebuke, and they too became his enemies, and were

prepared to join with his English opponents in their persecution against him and his friends and the Society in general.

About this time also the English ministers proposed that a congress should be established which should be composed of ministers and elders from all the Yearly Meetings in America; this congress should be supported and its expenses paid by the common members, while these members should have no voice in the proceedings of the business; thus the Yearly Meetings were to lose their independence, and the interest of the whole Society made subject to an irresponsible body! This scheme was, however, successfully opposed by Elias Hicks and his friends (coadjutors), and when the English Friends became aware that they could not succeed in their designs, they were, of course, both disappointed and offended. They seemed to feel that English influence should alone be paramount, and that their standard should be the criterion of all. Their ministers were at this time numerous in America; Ann Jones, Elizabeth Robson, Hannah C. Backhouse, Thomas Shillitoe, William Forster and others were very busy in going to and fro through the land, sowing discord by their misrepresentations of those who could not bend to their dictation, always crying as they went, "Infidel, infidel," in the meantime manifesting that haughty bearing which so illy becomes the disciples of Jesus Christ; they seemed to be entirely devoid of that greatest of all virtues, charity, without which, Paul said, he was nothing. It really seemed as if they thought that because Quakerism as such originated in England, they were therefore the only expositors of its principles, and we would almost think, from their conduct,

that they were not willing to admit that the grace of God could make as good Quakers here as there. They also took care to fill the ears of the clergy of other denominations with their own representations of our doctrines, making them appear dangerous to the true faith, Papers and handbills defamatory to the religious character of Society were thrown into carriages and wagons in cities and villages, and in their public ministry almost their whole discourse was filled with poisoned shafts to thrust at our Friends. I heard Ann Jones say in a sermon preached in Farmington, that, "'The devils believe and tremble,' but these deceivers believe not," thus making Friends worse than devils. Thus they kept up this kind of agitation, embittering the minds of individuals against one another, even thus destroying the harmony of families, until in 1828 they finally separated themselves from us. While the Yearly Meeting of New York was in session they actually left the house and set up a meeting by themselves; they did the same thing in Farmington, going back to the old house, after which they boldly accused us of being the "separatists." They now began to call us "Hicksites," a cognomen which many here thought genuine, but which was, in reality, only given as another mark of their enmity towards us; we have never coveted nor claimed any other name than that of Friends, which is the original name of the Society we represent; indeed it has been openly stated by the Church of England that we are "the real Quakers, but that the Orthodox have come to agree with their church in doctrines."

After the division had taken place, Joseph John Gurney, one of a family that had made itself a princely fortune

by speculating in war funds during the campaign against Bonaparte, came to this country as a representative of the high church doctrines, and he took great pains to define the difference between these doctrines and those of early Friends, stating that the latter were erroneous; upon which assertion, a number of those who had been misled into Orthodoxy began to see that something was wrong. The consequence was a second division into Gurneyites and Wilburites, since which, I believe, there have been some subdivisions.

Elisha Bates, who had been very active on the side of the Orthodox in promoting the first separation, after having, as one of their chief leaders in America, done all the harm he could, finally proved his consistency by joining with another Society, following out its various formalties, and at last being himself baptized with water.

Second Query. Christ's origin! Our Friends from George Fox up to the present time have believed that so far as relates to the manhood of Christ, he was made of the seed of David according to the flesh (Is. 11), and miraculously organized in the Virgin Mary. This was also the view of Elias Hicks, for in answer to a letter dated Twelfth month 13th, 1827, he says, "I never thought nor said that I disbelieved the account given by the Evangelists respecting the miraculous conception of Jesus Christ, and thou may be fully assured that whoever has reported it has reported an absolute falsehood." Thus has our Society always held the origin of the outward body of Jesus Christ, which, according to his own statement, "was not sent but to the lost sheep of the House of Israel," and according to

Paul was "made of a woman, made under the law, to redeem them that were under the law." But that Power which was in him, and by which he did so many marvelous works, was, and is, the universal Saviour of all men who will come unto him, or suffer him to reign in their hearts; for Christ as the Power of God and the Wisdom of God must dwell and reign in us, thus becoming to us a present Saviour and Redeemer, if we would be saved. This redeeming Power is called by many names. Paul called it Jesus Christ: "Know ye not brethren, how that Jesus is in you except ye be reprobates?" 2 Cor. 13: 5. Now of course it is not the outward body but the spirit that dwells in us; though I have heard some Orthodox assert that that outward body was God. So thou sees, my friend, that Jesus Christ is considered a Saviour in a twofold sense; first to the Jews outwardly according to his own declaration, and secondly, to all mankind in a spiritual sense, being the true Light, that enlighteneth all men that come into the world. "He is the way and the truth and the life, and no man cometh unto the Father but by him." "In him was life, and the life was the light of men." The Gurneyites preach a trinity of presence in the Godhead, but our Society has never held that doctrine; they also hold to the resurrection of our natural bodies, which doctrine never belonged to Friends; finally, we now hold the same doctrines as did the early Friends, Fox, Penn, Pennington, Whitehead, etc.

Third Query. "The Fall of man!" The account given in the Scriptures is evidently in figurative language, and Friends have ever held it to mean simply the first wilful act of disobedience committed either by our first

parents or by any of their posterity, by which act or transgression they have fallen from their first estate of innocence. When and wherever this act has been committed the aggressor has spiritually died to innocence, purity and peace; he has tasted of the forbidden tree (disobedience), and must "surely die," and when he has thus lost his first standing, he cannot redeem himself; yet, upon repentance, God through Christ restores to him what he took not away. Sin, therefore, is original in Adam, and has been original in every sinning soul since the world of mankind has had being.

Fourth Query. Justification! This is only known to man by a submission on his part to the work of Christ in the soul, which is necessary for our redemption, and no matter how severe that work, even if it may be compared to Christ sprinkling his garments and staining his raiment with their blood. No restoration, no redemption, no sanctification, no justification out of Christ, but all must be known spiritually in him. "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption" (1 Cor. 1: 30). So that man, even in the redeemed state, can glory in nothing but the loving-kindness and goodness of God through Christ, and not in his own works. I cannot give my views fully in so short a communication, but what I have written may be relied upon as correct, although perhaps not sufficiently clear. All that I have said on doctrinal subjects is fully borne out by the Scriptures and the writings of early Friends, and by experience.

With regard to the divisions in Society I speak from my own knowledge and well-authenticated facts; and may thou,

my friend, like the "captive maid," remain faithful, and be able to inform lepers where they must go and what they must do in order to be cleansed.

With desires for thy welfare in every sense

I am thy Friend,

SUNDERLAND P. GARDNER.

EXTRACTS FROM A JOURNEY EAST IN THE FALL OF 1866.

Sixth-day afternoon we took the cars, they for Albany and I for Vermont, but we were going some miles the same road. ——— ——— beckoned me to take a seat by his side and said, "Thou handed out pretty strong meat to-day." I replied I was not aware of it. He said, "Thee did," but, added he, "I have full unity with all thee had to say, for I believe it is truth; but we ought to be careful, for the people cannot bear it; they are not prepared to receive it." This talk unlocked to view all that I cared about knowing. I had supposed that a minister of the gospel ministered according to the present anointing, and that it was his business to attend to that without considering whether it would please or displease, or whether they would applaud or gnash on him with their teeth; and the minister who takes the other course I think a moral coward. At any rate I do not think the eldering has done me any good, but has left a disagreeable savor.

TO D. GRIFFEN, 1867, BEFORE STARTING ON A JOURNEY EAST AND SOUTH.

My wife says thy letter came in the right time, assuring us that there are still some who sympathize with those who are long detained in the stripping-room and have no

power to reclothe themselves or to put a new song into their own mouths. Perhaps few can realize to the full the conflict through which I have passed on account of the journey in prospect. It would seem sometimes that the lion's den would be a refuge, or that I would flee like Jonah, if the Red Sea were passed and the Egyptians overwhelmed, yet there is an arid desert lying across my way; if from Nebo I see the promised land in the distance, yet there remains a Jordan to cross and enemies to dispute the passage, and while standing upon the sea of glass many are trying to trip my feet. Who, my friend, is sufficient for these things? Surely those whose strength is in God.

D. H. G., DEAR FRIEND:—After leaving the meeting at Amawalk, we attended the appointed meeting in the evening at Peekskill, which was a large one, but I doubt if all present were prepared to receive the testimony delivered, but that was no business of mine, for it is no part of my mission to seek either to please or displease men, but to discharge my duty in bearing witness to the truth.

Next day we all took the cars for New York, and I had expected to pass directly through the city to Long Island, but as we came near it it seemed most pleasant to attend New York Monthly Meeting, and I was glad that we did so. We met with Elizabeth Newport, Anson Lapham and family, and Edmund Willis and wife, from Nantucket. With the former we had a pleasant visit at Jonathan Thorne's; here we parted with Rebecca Price and companion. Next morning we went on to Flushing and attended the Monthly Meeting there on Fifth-day. In the afternoon Edmund

Willis took us in his sleigh to his home, where we stayed the night, and next day attended the meeting at Manhasset at the usual hour, and in the evening another appointed meeting at Cow-neck in the Union Meeting-house; next day at the usual hour attended meeting at Matinicock, where we met with Samuel J. Underhill, who carried us to Joseph Post's, where we lodged. On First-day morning at the usual hour attended meeting at Westbury; in the afternoon at Jericho we had the acceptable company of Rachel Hicks. Daniel Underhill kindly carried us to Bethphage Meeting at two o'clock in the afternoon on Second-day, and to Jerusalem, where we had a meeting at seven in the evening, stayed the night at Arden Seaman's, and next morning journeyed from Jerusalem to Jericho; thence, Daniel Underhill being with us, over to New York, where we stayed at Robert Willis's, thence to Plainfield and attended the Quarter there. Friends need encouragement here as well as in some other places. We stayed one night at Uriah Fields' and the other at Ephraim Vail's. Sixth-day night we retraced our steps to the city, where we parted with D. Underhill, and stayed the night at Effingham Cock's. Seventh-day morning went on to Albany and attended Duanesburgh Quarter. All these meetings were in the main satisfactory to me. At 6 p.m. we took the cars for home, where I arrived at 9 a.m., well satisfied with my visit to Friends in their several localities, not one disagreeable incident occurring throughout the whole journey; meeting everywhere with kind, warm-hearted friends, and many that appear to travail in exercise for Zion's sake. My way was made easy, though the exercise was sometimes deep, but I could see my Father's

hand in the work, and having that assurance I returned to my home satisfied.

WRITTEN AFTER A VISIT TO SKANEATELES.

—— I arrived home at twelve o'clock on Third-day, and found all well, and was well satisfied with my visit, excepting the neglect of those ministers to give notice of the last meeting; aside from that, I feel easy in my mind at present. If it should ever occur that they desire a meeting here, I would endeavor to promote their object to the extent of my ability. I cannot see the propriety of being fearful with regard to doctrines or religion; if these are right there need be no fears of their being overthrown. Gold loses nothing by being tried in the fire, neither does truth suffer loss by coming to the light. "Error only will suffer by such exposure, and above all other things which concern us here we should be careful to get a knowledge of the truth in its simple purity, and its adaptation to every state and allotment of human life. No sect, nor minister of any sect, can truthfully claim any exclusive privilege received from heaven. God freely bestows His blessings upon all. The sun shines upon all, and the rains are designed to benefit all; and thus it is with our higher spiritual interests, for by the visitation of His own spirit, even through His Son, he enlightens all who will receive it. Seeing, then, that all may freely have access to the highest good, where is the cause of so much fear and partialism? Is it not the same that prompted the disciples to forbid some doing any more works in the name of Jesus, because they followed not with them?

My mind frequently recurs to the pleasant social visit I had in thy family, and in the family of our friend A. L., where I met with some of the family of our late friend, Russel Frost. I shall affectionately retain the memory of those with whom I visited, and the kindly feelings manifested by all, as bright beams of sunshine upon my pathway.

Ninth month 19th, 1866.

About two weeks after S. P. Gardner's return from his visit to Skaneateles, he received the following communication from the minister of that place in whose meeting-house he had preached:

MR. GARDNER:

MY DEAR SIR:—As you recommended me to search the Scriptures in reference to the doctrinal statements you made in my pulpit a few weeks ago, so I have done, and find some objections to them; and as Mr. S. says you are willing to answer any objections, I should be happy to state them and learn how you would dispose of them.

You referred me to Scriptures, and I know *no higher* and *no other* authority for divine and eternal truths than the Bible. Whenever I find a "thus saith the Lord," I believe it whether it looks strange or even unreasonable. It is most reasonable, it seems to me, for our reason to be silent and accept whatever and whenever its Maker speaks. Do we agree in this,—that the Bible assertion is the true one, and it known, ends all controversy on any and every

point in reference to which it speaks? This settled and agreed upon, I will speak of but two points in your discourse at this time, viz.: "the holiness of children" and "man's power to live without sin."

As we understand you to preach, you asserted that children were born "holy, righteous, and sinless."

It does not seem to me as I read the utterances in Job of the Spirit of God, that the Lord agrees with you in this, for we read in Job 15: 14, "What is man that he should be clean, and he which is born of a woman that he should be righteous." I suppose that you will agree that all save Jesus Christ are born in the same state morally; but when you come to David, that faithful servant whom the Lord loved, and say to him, "David, you were righteous and holy when you were born,"—David answers, "Oh no sir, you are mistaken about that, for 'Behold, I was shapen in iniquity, and in sin did my mother conceive me.'" Could he have used stronger language to contradict you!

But here is another difficulty to your theory. The Lord told Abraham that if he found ten righteous in Sodom, he would not destroy it; ten righteous—not men nor women, but souls. He searched the city; he found them not, and the city, the old and the young, the mother and the infant, were destroyed together, when the Lord had positively asserted that he would not destroy the righteous with the wicked. Were the infants of Sodom righteous?

Now I do not believe that children are born actual transgressors. I do not think they are looked upon or treated as if they had broken any law of God, but that they have a nature which will run into sin as soon as it is able to, and we call that disposition or nature a sinful one.

Why do you kill the little young and beautiful adder that runs across your path? It has done no one any harm, it has not nor can it yet bite anybody; why do you hate it? Do you not see in it the serpent nature, and kill it for possessing this nature, and for what it inevitably will be? So infants belong to a sinful race, and God looks upon them as sinners just as you treat the harmless serpent as a venomous one.

One reason you give for believing infants could not be looked upon or treated as sinners because their father had sinned, is that it is unjust to punish one for what another has done: that it never was known nor heard of that God punished one for another's sin. In the valley of Achor we find something very much like it; we read in Josh. 7: 15, "He that is taken with the accursed thing shall be burnt with fire, he and all that he hath." And in the 24th verse, "And Joshua and all Israel with him took Achan . . . . and his sons and his daughters . . and all Israel stoned him with stones and burned them with fire." "So God turned from the fierceness of his anger." How is it, did Achan's sons and daughters help steal the gold and garments, or were they punished because of the father's sin? Why, how do you read the second commandment? Does not the Lord there say, "visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me?" Does the Lord mean what he says? Don't imagine that treatment of the innocent as if they shared in the guilt belongs alone to God; you do the same thing, so do all men; we don't treat the son of the profligate and the drunkard as we do the son of the virtuous and industrious.

Why were the infants drowned in the deluge if God

does not visit upon some the punishment for others' crimes? Noah's Ark was made for the salvation of the righteous, but we don't find the infants of the world housed within it. The deluge ought to have drowned the idea that God does not visit upon some for the sins of others, just as the fires of Sodom ought to have burned up the other erroneous idea. But my letter is growing too long and I must leave the other point for a future time. Hoping to hear from you soon, I remain, Yours truly,

Tenth month 17th, 1866. M. M. P.

REPLY.

M. M. P., RESPECTED FRIEND:—I have just received a note over thy name referring to a discourse which I delivered from thy pulpit some time since, stating that my friend G. S. said I was willing to answer objections to my statement. I will do so with pleasure on the grounds which I will state.

I had asked that a meeting should be appointed for me in the village of S., and was informed that it was to be held in the house where thou officiated as pastor, and that thou had been requested and had agreed to give notice of such meeting at the close of the morning service. This, I was afterwards informed, thou failed to do, perhaps through forgetfulness; but thou attended and I heard that thou took my discourse in writing, and that thou endeavored on the following evening to refute it before a large congregation, while but few, comparatively, of that congregation had heard me in my own meeting. If this

be true it certainly was hardly fair, as no one can do justice to a speaker without stating all that he said in its proper connection; neither did thou show me the notes thou had taken, that I might have an opportunity of knowing if they were correct; and for this reason I told G. S. that if thou would send me the notes together with thy own comments upon them as given before that meeting, I would consider them and answer thy objections; if George has failed to do the whole errand, thou now has my proposition over my own hand. What I ask is clearly my due, and unless thou complies I shall be obliged to think thou intended to attack me in the dark (or, in other words, behind my back). Please send the discourse as thou took it, and thy own remarks *verbatim et literatim* as made on the evening referred to, and thou shalt have a prompt reply to thy objections, and I will endeavor to sustain all the doctrines which I held forth from thy pulpit by Scripture and by rational principles. I write, not for the sake of controversy, but for the love of truth, and remain

Thy Friend,

SUNDERLAND P. GARDNER.

REPLY TO M. M. P.'S OBJECTIONS.

On perusing thy letter I doubted somewhat of the propriety of answering it, because it expressed such mistaken ideas of what I said on the occasion referred to; but I have just received thy second note, and as I have a little leisure just now, will endeavor to answer thy objections as I read them.

Thou says I recommended thee to search the Scriptures; I did so on account of a remark thou made that "the doctrines I advanced were new to thee," and that matters were explained in a manner different from what thou had been accustomed to, therefore I recommended thee to compare these views with the Scriptures to which I had referred, supposing thou would see at once that the doctrines and Scriptures were corroborative of each other, and that both would be responded to by the witness for truth in thy own soul.

Thou also adds: "I know of no higher and no other authority for divine and eternal truths than the Bible," which expression is equivalent, as it appears to me, to a confession that thou knows nothing of God or of His Son Jesus Christ by experience, for the Bible says that "that which is to be known of God is manifest in man." Believest thou this? Believest thou that God hath shown himself to man by his Son Jesus Christ, of whom it is declared, "He is the true Light that lighteth every man that cometh into the world." Rather broader, my friend, than the Scriptures, for they have not yet reached every man, so either thou or the divinely enlightened apostle John must be in error; which shall I take for authority? Again he says, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue and people," and Paul also says, "The gospel was preached to every creature." But the Bible has not so much as been heard of yet by every creature, though thou would have it that such are without divine and eternal truths. My Friend, the Bible with all other external things combined can never

give a true and saving knowledge of God, except the Spirit of Truth accompanies, for what said Jesus Christ, the only-begotten of the Father?—"No man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him."

Now I receive whatever Jesus said as coming from the highest Authority. The gospel is divine and eternal truth, and was preached aforetime unto Abraham and to others, while as yet there was no Bible written; but the Scriptures do contain, besides various biographical and historical accounts, a testimony to the authority of these truths, according to the declaration of Jesus in his appeal to the blind and superstitious Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me, and ye will not come unto me that ye may have life." Again, see John 14: 17–26, and 16: 7–14, and remember also the declaration and command of the Father on a certain occasion, "This is my beloved son, in whom I am well pleased; hear ye him." Is not that as good as a "thus saith the Lord?"

And Jesus himself says, "I am the way, the truth and the life, and no man cometh to the Father but by me." And the apostle understood it, for he says, "the letter killeth, but the Spirit giveth life" (2 Cor. 3: 6).

Now what doest thou, setting the authority of the letter above the Spirit? for thou says thou knows of no higher and no other authority for divine and eternal truths than the Bible! I am sorry to find a man who has dared to take upon himself the care of a flock, so destitute of experience and a knowledge of the truth as thy expression

would make thee appear to be. Thou says, "Do we agree in this, that the Bible assertion is a true one, and it known, ends all controversy on any and every point in reference to which it speaks?"

I can answer for myself that I do believe the Bible assertion, and so truly believe it that I am willing to take it just as it says. Again: "This settled and agreed upon, I will speak of but two points in your discourse at this time, viz.: the holiness of children and man's power to live without sin. As we understood you to preach, you asserted that children were born holy, righteous and sinless."

To this I will simply say, that if such be the case your understandings were not clear. I said not that children were righteous, but that they were innocent, or without sin; that having come into the world in a state of negative purity, it was their privilege to retain this state. Virtue and righteousness must be acquired by a successful resistance to temptation. And is there anything in the command or laws of God to prevent children from this acquirement? Is there anything in the infant against which their heavenly Father could be opposed?

I knew and remembered that this doctrine contravened the views taught by many, viz.: that Adam's sin rests upon and dwells in all succeeding generations, leaving its stamp of guilt and misery alike upon the evil and the good, but I also reminded you that this doctrine was so fully believed at one time by the Jews as to work great harm among them in misleading them as to the true standing of man before his Maker; therefore, in order to put an end to that error and to set the people right in regard to it, God had to declare afresh to them through His prophets the great

and eternal truths found in Ezekiel, 18th chapter. This was a "thus saith the Lord," yet how many like thyself even now hold to that dark, forbidden doctrine, passing entirely over Jesus who said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," and bearing that witness did he not say, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," which could not have been the case had there been the least stain of sin upon them from Adam or any other source.

And again he says, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Believest thou this, brother? I believe what the Bible declares is true, therefore I consider all these dark doctrines forever swept away. How was it that thou failed to find these passages and could only see a few of those historical matters of Discipline in the Old Testament?

Again thou says, It does not seem to me, as I read the utterances in Job of the Spirit of God, that the Lord agrees with you in this, for we read, Job 15: 14: "What is man that he should be clean? and he which is born of a woman, that he should be righteous?" My friend, the Bible speaks of many righteous men; were they not born of women? Noah was righteous, had he not a mother? But look again to the passage and thou cannot fail to see that, unhappily for thy case, instead of it being the utterance of the Spirit of God, it was the utterance of Eliphaz the Temanite, whom God rebuked, chap. 42: 7, and whom Job, chap. 16: 3, asks, "Shall vain words have an end?"

Again thou says, "I suppose we will agree that all save Jesus Christ are born in the same state morally, but

when you come to David, that faithful servant whom the Lord loved, and say to him, 'David, you were righteous and holy when you were born?'—David answers, 'Oh no, sir, you are mistaken about me, for behold I was shapen in iniquity, and in sin did my mother conceive me.' Could he have used stronger language to contradict you?"

Wherein does David contradict me? His declaration that "behold I was shapen in iniquity, and in sin did my mother conceive me," is far from proving she conceived him a sinner, which thing was perfectly impossible if the word of the Lord by Ezekiel was true! And from what we can gather of David's childhood and youth, it seems that up to a certain time he was pure in the eyes of the Lord, for at the anointing God said to Samuel, "the Lord looketh on the heart" (1 Sam. 16 : 7); and then when David appeared said, "Arise, anoint him: for this is he" (verses 12, 13). He is also declared at one time to be "a man after God's own heart," which could not have been after he became a sinner. Moreover, it is said in another place, "Thy hands have made me and fashioned me" (Ps. 119 : 73). This was addressed to the Creator, and thou knows God has pronounced all his creation good. Though, according to some authorities, this psalm and consequently this expression was not David's, yet it was written by a man who "had prepared his heart to seek the law of the Lord," and to do it, and to teach in Israel statutes and judgment (Ez. 7 : 10.) There is no doubt but the sins of his youth, of which he speaks at one time, commenced after his introduction to a corrupt court, when, through unwatchfulness, he became one of the greatest of sinners; so much so, that even after he had passed through the fiery

ordeal of repentance, and had been redeemed, as he expressed it, "from the lowest hell," he was not suffered to build the temple, for he had been "a man of blood."

But then, as to my own views of David, he was a poet, and used lofty and sometimes beautiful language with which to clothe his own ideas as well as those of inspiration, but does thou suppose he really knew anything more of the mystery of his creation or of his conception than do other men of theirs?

Thou speaks of Jesus as an exception to the general moral condition. How so? According to the Bible he was born with like passions to our own; he was made of the seed of David according to the flesh, and as such had the nature of David, and hence was tempted in all points like as we are, which could not have been the case had he not possessed a nature like our own; but "he learned obedience by the things which he suffered," and "was made perfect through suffering."

"But here is another difficulty," thou says, "to your theory. The Lord told Abraham that if he found ten righteous in Sodom he would not destroy it. Ten righteous,—not men nor women, but souls. He searched the city, but he found them not, and the city, the old and young, the mother and the infant, were destroyed together, when the Lord had positively asserted that he would not destroy the righteous with the wicked. Were the infants of Sodom righteous?"

The infants of Sodom, if there were any, must have been pure in spirit; how can we think otherwise when we read the declarations of both Father and Son already referred to? True, Sodom was destroyed regardless of its infants, but mark, it was the righteous, not the innocent,

that were to save the city. The children were taken away; could God, as a merciful being, have done otherwise? What could they have done without earthly care-takers, as God has framed his laws, unless he had changed these laws and taken care of them in a miraculous manner, which he was not necessitated to do. He made them, he gave them according to the promise of his law, and he took them away, and he doubtless had a place prepared for them.

Again thou says, "I do not believe children are born actual transgressors; I do not think they are looked upon nor treated as if they had broken any law of God, but that they have a nature which will run into sin as soon as it is able to, and we call that disposition or nature a sinful one. Why do you kill the little young and beautiful adder that runs across your path? It has done no one any harm, nor can it yet bite any body. Why do you hate it? Do you not see in it the serpent nature and kill it for possessing this nature, and for what it inevitably will be? So infants belong to a sinful race, and God looks upon them as sinners, just as you treat the harmless serpent as a venomous one."

A serpent or an insect, a mineral or a weed, may have an inherent poison, not a moral evil, for nothing morally evil comes from the hands of God; all is good if kept in its proper place; but these poisons not being agreeable under certain circumstances to our peculiar natures, may be avoided or averted if necessary, as all things were put under the dominion of man at the creation (Gen. 1: 26). And even though I might destroy a venomous serpent in order to save my life or that of another, I consider that a necessary act incurs no blame. I do not kill the little young and beautiful adder that runs across my path, but

having "humanity forewarned, I turn aside and let the reptile live." Yet, even in case of the full-grown and venomous, though we may sometimes be compelled to slay them, this circumstance implies neither guilt on their part nor hatred on ours. Who created the serpent? If he has venom for his safety and defense, what of that? Did he make his own weapon or did his Maker give it him? And should we hate him for this? Should we hate the ox for his horns, the lion for his strength, the bird for its fleetness, or the bee for its sting? Did not God in his love and wisdom make them all as they are? Yea, even the dangerous doubtless have their uses, and "help fill up the measure of created good." But perhaps thou may some day take a more liberal view of the works of the Creator, and learn to think "not alone on man when thousand worlds are round."

But this bears no analogy to the relation between children and their heavenly Father. Thou says, that "as the young adder will inevitably become venomous, so will children, they having sinful nature, become sinners as soon as they are able to."

Now God is as much the Creator of children and their nature as he is of the serpent and its nature, and let me repeat, did he not pronounce all his creation good? But children have souls connected with their natures, and Christ says, "Of such is the kingdom of heaven." And my rational faculties say, Amen. But to declare that children will inevitably sin is equivalent to saying that they cannot avoid it; this granted and it follows that they are not responsible, for necessity knows no law. It is useless however to think of such a thing so long as we believe in Jesus

Christ; yet it is true that they may run into sin, and why? Because of the loving-kindness and goodness of God in making us capable of choosing for ourselves! Hast thou not read any such thing as this in the Bible?

Again, to say that they or we cannot live without sin is to presume against Jesus, for he was declared to be our example, and he bade us follow him; and did he not say, "Be ye perfect, even as your Father in heaven is perfect." Did he mean what he said? It is also to deny the scriptural account of Abel, Enoch, Joseph, Samuel, John the Baptist and others, of whom not the least stain of sin is mentioned during any part of their lives, though it is generally received as a fact that when the Bible speaks of a man it is faithful in giving his bad qualities, if he has any, along with his good ones. And of Jesus thou may say, He could not sin. I could agree with thee in this, *as he ever trusted in God;* neither could any man sin if he put his heart and trust where Jesus did.

Thou will agree with me that God "knoweth no variableness nor shadow of turning," and that his laws are like himself, fixed and unchangeable, because he has made them as he has everything else, good and perfect and according to best and highest wisdom, and we ourselves may observe that under these laws every act brings upon itself its proper consequences, both in the natural, the moral and the spiritual world. Now, according to these laws of God, who is to be responsible for children's sinful nature, if thy theory is true, that is, that they are born with such natures and that sin is inevitable? They did not make themselves, nor did they plan their own natures, but God is the Maker, through his laws, of all living, therefore he is responsible

for the manner in which he made them. I cannot believe that such a lack of wisdom, justice and love is to be attributed to my heavenly Father as thy theory would have it appear. Why, even a commonly wise and loving earthly parent would not blame or punish his child for being deformed or disfigured, and shall man be more just than God? Yet if his moral creation cannot avoid sinning, it is as helpless and irresponsible as the physically deformed.

This is a thought which is very clear to my mind. We all have, like our first parents, the power given us at setting out in life, as soon as a knowledge of good and evil is given us, to choose which we will, and is it not plain enough to thee, even in the history of Adam and Eve, that we have the power to refuse temptation if we will, and that we can keep our natural passions, which are all good in themselves, yes, that we can keep them by proper watchfulness just as God designed them to be? In thus doing, we might become truly righteous and holy, our hearts might be like the mountain on which the peaceable kingdom of Christ was established (Is. 11: 6, 7, 8). But when a child becomes old enough to pervert the nature given him, old enough to know right from wrong, and becomes capable of choosing between good and evil, then it is that he becomes responsible, and not till then can he become a sinner; else was Jesus mistaken in his assertion concerning little children, and God was at fault in his word that came to Ezekiel, which last, if thou believest it, will set thee right as to the fact that justice has its "habitation in the throne of God," and that he will not punish the innocent for the guilty, "nor let the guilty go free." (The erroneous assertion thou made in regard to my saying that little children were

righteous has been pointed out, I trust, with sufficient clearness.)

It never was known nor heard of that God punished one for another's sins, but thou says, "In the valley of Achor," etc. "How is it, did Achan's sons and daughters help steal the gold and garments, or were they punished because of their father's sin?"

Why, of course, if they were stoned and burned they must have been guilty, else the Lord did not mean what he said by the prophet already referred to. And thou must observe they were not called infants, but sons and daughters, and might have been of a responsible age; also, if they dwelt in the same tent with their father how could they but have known of his theft and consequently been accessory to his guilt, which would make them punishable even by our own laws; if so they were not punished any further than they were guilty, so says immutable justice, and so I believe. But if, on the other hand, we look closely to the whole statement we shall see if it is not somewhat doubtful if any were punished beside himself, for Joshua says, "And the household which the Lord shall take shall come man by man" (Josh. 7: 14); and in verse 25th he says, "Why hast thou troubled us? the Lord shall trouble thee this day; and all Israel stoned *him* with stones, and burned *them* with fire after they had stoned them with stones. And they raised over him a great heap of stones unto this day." Thus, thou sees, that the pronouns make it doubtful as to whether they really mean one or more. I have no reason to believe that "all he hath" refers to his relations who are innocent, but rather to his property. We know, however, that these ancient chronicles are

often, by one means or another, rendered somewhat ambiguous.

Next thou queries, "Why, how do you read the second commandment? Does not the Lord say, 'visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate me.' Does not the Lord mean what he says?"

I answer that I read it as it stands upon record, and believe that the Lord means what he says; but does visiting the iniquities of the fathers upon the children imply guilt or iniquity in the children? By no means; but the fathers, by disregarding or violating the physical laws which God has fixed in them, do transmit and entail diseases upon their offspring "even to the third and fourth generation of them that hate me." Any honest and well-read physician might have made this clear to thee, and thou canst see instances of the broken law almost daily, but durst thou say that the father's guilt is transferred to the souls of any of his descendants? If thou durst, I shall have to refer thee to the word of the Lord again: "The soul that sinneth, it shall die." "He shall not die for the iniquity of his father, he shall surely live." See Ezek. 18: 14–17. Hast thou never seen an instance where a son or daughter, having seen and considered the evil ways of a wicked parent, has turned from the evil example, even turned to the Lord and been saved?

The Lord has shown clearly and without leaving any room for controversy that all souls are his, so every soul shall stand upon its own choice regardless of sire or son, and since it is a "thus saith the Lord," thou art bound to believe it even though it goes against thy own reason.

Again thou says, "Don't imagine that that treatment of the innocent as if they shared in the guilt belongs to God alone; you do the same thing—so do all men; we don't treat the son of the profligate and drunkard as we do the son of the virtuous and industrious."

The above is one of the most remarkable passages that I ever read, and shall it serve as a guide to show where its author is to be classed—namely, with the priest and the Levite who looked on the helpless and wounded man, and passed by on the other side, rendering him no assistance? And then to this exhibition of sentiment thou adds the temerity of charging God with the same disposition! Is God partial? In Rom. 2: 11 Paul says: "For there is no respect of persons with God." "O house of Israel, are not my ways equal? are not yours unequal?" And will thou contradict Him? And then thou proceeds to charge all men with the same cruel injustice! Why, if thy declaration is true there is not a Christian on earth: for any man who can thus act or thus feel shows that his soul is not warmed by gospel love nor his life corrected by gospel truth. How far short of a disciple of Christ must he be who can thus discriminate and in effect say, "Stand by thyself, for I am holier than thou." Perhaps thou rememberest the case of the Pharisee.

Jesus was anointed "to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised," etc. Did he exclude the son of the profligate and the drunkard? His noble and feeling soul could sympathize with the afflicted and downtrodden, for he not only recognized in them humanity, but

the image of God; and he gave forth the universal call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But it seems that thou would say otherwise; thou would imply that the son of the profligate and drunkard is not included in that call, for of course if thou thinks him unfit to claim the love and respect of men like us, thou cannot believe Jesus could love him: nay, for his father's character was bad; only the son of the virtuous and industrious may come at that call!

And can it be that this is the feeling of a pastor of a Christian denomination? Write me and tell me if possible that such are not thy real sentiments, that thou penned the wrong words and did not mean what thou said, for I am loath to think that thou art building tabernacles to Moses, or, allowing me to make a repetition, that thou can, like the priest and the Levite, look upon the helpless child of misfortune with coldness or contempt, and thus pass on: no mercy, no sympathy to bestow on such an one. I would rather believe, my friend, that thou and every other professed minister of the gospel art like the good Samaritan, who, when he saw the sufferer, regardless of his creed, regardless of his inability to pay, came to him and bound up his wounds, and on his own beast conveyed him to a place of safety and comfort, defraying the expenses from his own purse. Seest thou what a beautiful picture of God's love through Christ?

Immediately after reading thy statement concerning the son of the profligate and drunkard, a little child of seven years came to my side, and said, "Uncle, that is not right, for if the son had not good parents to teach him how to do right, he has more need of our kindness, and we

should teach him the way of the Lord; it seems to me it would be very wrong for us to despise him and hate him just because his father was bad; our Heavenly Father would have us love all and be kind to all if we are His children."

Now this innocent child had a clearer view of the spirit of the gospel than have many who claim more years and wisdom. So truly has it been said that "out of the mouths of babes and sucklings thou hast perfected praise." And can anything higher than perfected praise come from the mouths of saints or from the tongues of angels?

"Out of the mouths of babes and sucklings!" not out of the mouths of creatures whom God looks upon as we look on the venomous serpent, for the pure in heart alone can see God as he is, or worship him acceptably. What a rebuke is the spontaneous utterance of this child to those who teach that God is partial and unjust. Next thou asks, "Why were the infants drowned in the deluge if God does not visit upon some the punishment for others' crimes? Noah's ark was made for the salvation of the righteous, but we do not find the infants of the world housed within it."

To this I reply very much as I did concerning the infants of Sodom; physical death is not necessarily a punishment for crime; the people were taken from the world that they might not corrupt it any farther, and doubtless received the reward due their crimes, but the infants were taken into the care of an all-wise Creator, and consequently would not become corrupted.

Life is a boon given by its great First Cause, and he alone has the right to take that which he gives, which right

he exercises when and where and how he pleases. There are perhaps more infants now dying every year than existed at the time of the flood, or in the days of Sodom, but wilt thou say these are taken on account of their sinful natures or of their parents' sins? Nay, instead of its being a punishment now or heretofore, I look upon it all as being in the wisdom and goodness of God's laws, the result of his Fatherly care, and is for the best. "The Lord gave, the Lord taketh away; blessed be the name of the Lord."

I have not particularly noticed thy second objection, namely, "Man's power to live without sin," because I necessarily touched upon it in treating of infants, but thou will of course agree with me in this, that man has the power of choice given him, for it is from Bible assertions; and if he chooses the way of life every experienced Christian knows that he will have the grace of God given to assist him just so far as he seeks it and depends upon it; but if, on the other hand, man chooses sin or the way of death, the consequences will inevitably be upon his own head. If this be not true, then indeed are God's words as recorded in the Bible, and God's law as written in the soul, but mockery, and our hope is vain; but I believe him as he says it and am satisfied.

But to return one moment to the Sodomites. They evidently were not in the worst condition possible, for Jesus says in speaking to Capernaum, "But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee" (Matt. 11: 24). And thinkest thou it was better with the Pharisees? See Luke 11: 29 to the end.

And now suppose we give a glance at our own times.

Cannot we see any trace or coloring of the superstition, the guile, the malice, the hatred, the self-righteousness so pointedly mentioned by Jesus in his address to that people? Do we not, indeed, see more of it than of the meek and humble Christian charity, which is "the bond of perfectness," and which has imprinted in its very being the direction of the Master, "Whatsoever ye would that men should do unto you do ye even so to them."

Brother, cannot we say that we earnestly desire the time to come when, "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all the nations" (Is. 61: 11).

I have now, my brother, replied to thy letter in as plain and concise a manner as my time will permit, though all points might have been extended both in argument and quotation; but I have written in love and good-will to thee and thy people, and am ready, if permitted, to answer any further objections with equal candor.

Thou says in thy last note, "As you were in our house out of courtesy, and knowing how erroneous the views you presented were to us who worship there, I was surprised to hear you present them under these circumstances; there are so many points in turning men from sin that we are all agreed on, that I expected you to take one of those in which we all could sympathize with your teachings; courtesy demanded it too."

Courtesy is a good thing, my friend, and I am not aware of having outstepped its boundary, for as courtesy springs from kindness of heart, and as kindness is an offspring of love, and as love is itself the gift of God, so I

believe that it must be in submission to him; therefore if he bid me speak a truth I must speak it, even though it be in your house and contrary to your doctrines; yea, even if you were to say to me as was said to the prophets of old: "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Why, my friend, Paul was whipped for his preaching,—was it because he was uncourteous? Even Jesus was crucified for bearing a testimony to the truth, and thousands have been sacrificed by means of rack and sword and fire, and for what? For following the meek and humble Jesus, yea, for denying themselves and taking up their cross and following him; persecuted and driven from city to city because they preached truths that were new to the people and to their priests and leaders. But it would seem that the time had come when all might speak without giving offense, and think without fear on any and every subject which is not contrary to the purity of God. If I trespassed against thee or others while in your meeting-house, it certainly was not my design to do so. I came to S. for the purpose of declaring the truth as it was given me, in love and goodwill to you all. I knew you not, neither did I know anything of your personal circumstances, but met with you, believing we were but travellers on one common journey. I had to declare in substance that the gospel is the free gift of God to man, free as the sun's light or the air we breathe; and that it can neither be bought nor sold but must be handed out to the multitude without money and without price. (Did thou not know that great truth before?) I also declared that infants were negatively pure and innocent as they came from the Father's hand, and

that they labored under no disadvantage because of what Adam or any one else had done before them as to their spiritual condition, and that man had the power of choice given him in regard to right and wrong, and that it was therefore possible for him to live without sin; and all that I said I can support from the highest authority, namely: God through his prophets and his Son Jesus Christ, and my reason says Amen.

But thou disparages reason by saying, "It is most reasonable, it seems to me, for our reason to be silent and accept whatever and whenever its Maker speaks." Now I cannot say exactly thus, for did not God himself make our reason, and whoever saw the works of God disagree with him? Reason is the highest faculty he has given us, and should, like all of his gifts, be kept in subordination to him, not silent, but in subordination to and agreeing with him, ever ready to be breathed upon by his holy Spirit, ever ready to obey his command. Reason is to the soul what the eye is to the body, the medium through which light is to be received. Don't let us throw it aside, my friend, on any occasion, but bless God that he has given us our measure of the precious gift; only use it under the guidance of the spirit of truth—which spirit has been promised to all the disciples of Christ. Do this, brother, and thou will not again make such broad mistakes concerning the sayings of a brother as to substitute "righteous infants" for innocent infants, etc. Thou wilt know that righteousness is an attainment possible in its fullest extent to all men if they will have it so, for Jesus said: "Be ye also perfect, even as your Father in Heaven is perfect;" and thou wilt know that it is attainable only through a

steady and successful resistance and overcoming of temptation. By its guidance thou wilt also be enabled when thou searchest the Scriptures to gain instruction from them, so that instead of going back to Moses, thou wilt come to Christ for thy teacher, and he will bring thee off from a dependence on "the letter that killeth to the Spirit that giveth life." He will also teach thee how a true gospel minister is made (Is. 61 : 1, Luke 24: 49, 1 John 2: 27); and thou wilt also learn the great and important fact that there is another and a higher authority for divine and eternal truths than the Bible, even Christ, who declared himself to be the true light: "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12: 46). Thou wilt no more wish to take that which testifies to the truth for the fountain of truth, and thou wilt see that even the reasonable views of the little child which I quoted are preferable to those old musty doctrines coined at Geneva.

Thou art at liberty to read this my letter to thy congregation,—indeed, I would be pleased to have thee do so, that they might the more clearly understand my views and the reasons I have for them, and that they might know the love I have toward them.

Thus I remain

Thy true friend,

S. P. GARDNER.

1867.

D. H. G., DEAR FRIEND:—Thy friendly epistle came duly to hand. Thou had been so much before my mind for some time previous to its reception that I was about to write, but after receiving thine I thought I would defer answering it for a few days, but in looking at the date of thy letter just now, to my surprise I find it to be in Eighth month! So swiftly time passes, almost unheeded, when the mind is too much burdened with care.

. . . I heard thou had had a severe course of sickness, and I had fears it might have been induced by exposure while waiting upon us at that cold season of the year.

Thou asks my views on the subject of First-day Schools. My judgment is, that so far as they promote moral improvement they may be beneficial, but when any thing foreign to this is introduced I think it may do much harm; for instance, when it is impressed upon children that they must believe things which they cannot comprehend nor understand, such as matters that tend to build up sectarianism, or fill the mind with traditions which can neither profit in childhood nor in advanced age. But when taught by those in whom the child has confidence, these become deeply fixed in his mind, growing stronger with the increase of years, and like the traditional religion of the Pharisees may be so tenaciously held as to exclude the light of truth. What then?

In regard to debates upon scriptural subjects in such schools or anywhere else, I have not been able to perceive any substantial benefit resulting therefrom. If we consult

all history, all books of controversy upon religious subjects, we shall see that they have profited mankind but little; they may have trained the mind, but not the heart, and the word in our Christian religion is, "My son, give me thy heart." All that does not inculcate and encourage practical righteousness is no better than a dependence upon "the letter that kills," for it is practical, living truth, which is necessary to the condition of man and essential to his wants; at least I find it so in my own case, and I so understand the teachings of Jesus.

Truth needs not the arguments of men, however ingeniously framed, to sustain or uphold it. Truth is still truth, whatever may be said; and man cannot properly fulfill his mission here without truth as the foundation on which he builds his work. Thou speaks of seasons of poverty of spirit which at times are allotted to us. This, my friend, is no new thing; no doubt similar experiences have in all ages been meted out to the servants of God, and the disciple should endeavor to receive and patiently learn all the lessons in which the Master sees fit to instruct him. He must be washed in Jordan before the heavens will be opened unto him, or the conditions of men made clear to his view; he must endure the fast in the wilderness before the angels will minister unto him; he must learn unreservedly to trust in God before he can gain a victory over temptation; he must suffer with Christ before he can reign with him; he must be crucified with him and buried with him if he would be raised with him; he must taste death with him if he would be raised unto everlasting life.

The Christian's meat and drink should be new every day; his prayer should be, "Give us this day our daily

bread," and the best of bread will be savory only in proportion to our hunger or sense of want, therefore is not the sense of want, or poverty of spirit, an evidence of the great wisdom of God in so dealing with us?

It appears that by some means thou hast the impression that there are those who, instead of being sources of encouragement, are rather disposed to make my path more difficult. This is true, but I am not aware that it materially affects me in any way. The leaders amongst a certain religious profession have in these parts been my strong opposers for many years, manifesting anything but a friendly or Christian spirit even to the bitterness of malice; but these things are not so grievous as is the weakness of some such as Paul thought it perilous to be associated with. As we however are not to be choosers of those things by which we are to be proved, perhaps it may be best for me to be tried in that direction, and I regret it only as it may affect Society, for what I may suffer in my own feelings as a man is comparatively but a small matter.

The interest and Christian kindness which thou and thy wife, with others, manifested towards us in our journeyings among you are recorded with the choicest recollections of my life, and especially thy deep exercise and travail of spirit with mine. . . .

From thy friend,

S. P. GARDNER.

DEAR FRIEND, LOUISA FROST:—Thy kind and interesting letter of Second month 13th has been received, and its contents have been truly encouraging to me. When I see one, especially of those who have had comparatively a lengthened probation, with whom, as thou observes, the evening of life has set in, the evidence that their leaf is still green, encourages me in the belief that it is because they are as trees beside the river of waters, wherefrom the roots draw continually of that which gives life and is ever full and free; and as the privilege is not exclusive, all of every class may, if they will, witness it to become the only saving and redeeming power. It is for this object that the Gospel of Christ is preached in every creature without distinction: and it cannot be otherwise if Christ is the true light which enlighteneth every creature that cometh into the world. It was obedience to that which this light makes clear as the right course to pursue that enabled any ever to overcome the world and become Christians; it was this that prompted righteousness in Abel, helped Enoch to walk with God, inspired the prophets, gave evidence to Abraham, which being entertained by him grew into faith; it anointed the soul of Jesus, and became to him power and wisdom by which he overcame the world, and all from God. It was the fire that glowed in the souls of the Christians and in all true reformers in every age; it called and qualified our early Friends, and sent them into the world to bear witness to the truth and testimony against the corruptions in the world and wickedness in high as well as low places; the same also which produces good thoughts in thy own mind, with desires and aspirations for the welfare of others. These are true

fruits, which are the production of a branch that abides in the vine. As I said, it is the privilege of every one to know these things, and if they would be profited by them they must have personal experience, for in things that pertain to spiritual wants we cannot live upon the labors or faithfulness of those who have gone before us, hence I find in my own case I have but little to do with doctrines or matters of faith any further than I know the truth of them in my own experiences. I hold this to be true, for another's faith is not really my own. I may profess to adopt it, but if it has not been produced from evidence furnished to my own mind, I do not know it to be genuine. The division and resulting alienation of feeling which has torn our once flourishing Society never could have occurred if all had had the faith which gives victory over all earthly things; but when faith becomes speculative and love becomes coldness, the pole-star of truth becomes clouded, the compass varies from the true pointing, being attracted sometimes one way and sometimes the other by hidden influences. In this condition the mariners are divided in judgment, their language is confounded, and instead of casting anchor and remaining on watch, they seem not so much to regard the safety of the ship and all on board as to contend each for his own particular theory of nautical science. Meantime the ship drifts upon the sand, and piece after piece floats away, being detached by the force of the storm.

Although this may portray the state of Society, it does not necessarily conclude that individuals may not be faithful, and such may again by united effort advance those things which will better the condition of man, for in the

ordering of wisdom, true religion, or man's sphere of action, does not consist of abstractions in which men may be engaged and make no advance in the right direction, like the horse that is continually stepping in the treadmill without going ahead; but by carefully finding what and where is his proper allotment in the Divine economy, to labor for the improvement of man. I mean by improvement the right exercise and use of all his powers, for they are all good, and by a proper use of them they may all be kept so. And in this condition man is benefited and God glorified.

REV. S. P. GARDNER:

DEAR SIR:—I trust I am a sincere inquirer after truth, and have therefore concluded to accept your offer and open correspondence respecting some points discussed in the discourse you delivered in this place yesterday.

Perhaps your age and experience if nothing else may qualify you to answer such questions (or rather inquiries) as I may propose, upon doctrines which you so confidently asserted.

If then you should not respond, or should in any way evade returning a direct answer to these inquiries, I can henceforth only regard you as an errorist, a false teacher, a deceiver of the people. I wish then to call your attention first to your assertion of the moral purity of children. You said all children at birth are as pure as Adam when he came from the hand of his Creator.

Now if this be true, is not every sinner a backslider,

an apostate? And is not the fall of every man that sins as flagrant as the fall of Adam from paradisiacal innocency? Again, if the dogma you assert be true, how is it that not one of all Adam's descendants has grown to adult years in that state of inborn innocence, but all are either declared by God himself to be bad or have themselves confessed their sinfulness and need of cleansing? If you should answer that it is the power of example, it then devolves upon you to account for the general prevalence of sin before bad examples were multiplied.

Again, Adam before his fall was under the covenant of works,—that is, stood justified before God by works. Since the fall and under the redemption scheme man is justified only by faith in Christ's atonement.

Now if children are born holy as you assert, do they not retain that holiness until they reach a responsible age? If so, are they not then under the Adamic covenant of works instead of the covenant of faith?

If as you assert they are like him in one respect, why not in the other? To such then all your talk about faith being the first stone in the temple is simply nonsense.

But once more, if man is born morally pure, what is the new birth? And why is it so absolutely necessary that Christ should declare with the most solemn asseverations that without it no man shall see the kingdom of God?

When you have answered these inquiries then I wish to proceed with an examination of the doctrines as presented in the Scriptures.

Yours, etc.,

JOHN B. KNOTT.

Williamson, Tenth month 18, 1869.

A REPLY TO A LETTER FROM JOHN B. KNOTT, A METHODIST MINISTER OF WILLIAMSON, N. Y.

FRIEND KNOTT:—After the close of the meeting appointed for me in the Baptist meeting-house at W——, thou informed me thou would like to have a little conversation with me on some subjects, and I replied that I would cheerfully converse with thee had I the time at my disposal, but as it was then 5 o'clock p.m., and I had more than twenty miles to travel in order to reach home, besides having my chores to do for the night, it would not be convenient for me to remain longer at your place: but if thou had anything in particular to say to me thou might write and I would reply to thy letter, expecting from the pleasant manner in which thou addressed me that thou was a gentleman and a Christian. With such I delight to correspond to compare views and exchange thoughts.

Reserving my remarks upon thy first paragraph I will pass on to notice the second, in which thou says I declared "that all children at birth are as pure as Adam was when he came from the hand of his Creator." Thou hast quoted correctly. Thou then adds, "Now if this be true is not every sinner a backslider, an apostate?" Art thou a master in Israel and knowest not these things? The primordial state of the infant, of innocence and purity, is the gift of God: so far the child has done nothing. It has added nothing to itself, it has gained nothing for itself—it has taken no step from which to backslide, has made no profession from which it can apostatize. There is an attainment to a greater or less degree of elevation in virtue from

which one may backslide. And there is such a thing as apostasy; for instance, Judas was an apostate, for he had professed to be a follower of Jesus, and had even received a part of the ministry ere he betrayed the Master; yet I really think more favorably of his final condition than of many of his class who live nowadays upon the earth, for he became ashamed of what he had done and returned his ill-gotten silver. Thou further asks, "Is not the fall of every man that sins as flagrant as the fall of Adam from paradisiacal innocence?" I answer, Yes: the soul that sinneth shall die, and Adam by sinning could do no more than die.

In thy fourth paragraph thou asks: "How is it that not one of all Adam's descendants has grown to adult years in that state of inborn innocence, but all are either declared by God himself to be bad, or have themselves confessed their sinfulness and need of cleansing?"

In this thou shows ignorance of Scripture declaration, and hast perverted the facts as presented to us. It is a remarkable and important fact that when the Scriptures speak of a man's virtues they speak also of his vices if he have any, hence if they speak of a man's virtues without mentioning his vices, what right have we to go behind the record and say that he was a sinner? The Bible says that Abel was righteous: what is there to show that he ever sinned? "Enoch walked with God:" there is no account that he ever walked otherwise, and would it not be folly for man to assert it? We have a pretty full account of the life of Joseph, but no account of his having done wrong; on the other hand he was a model Christian. Read the account of Samuel also: when or where did

God declare these to be bad, and what was meant by Jesus in his parable of the prodigal son, where he represents the father as saying to the elder son, "Son, thou art ever with me, and all that I have is thine." If as his son he was ever with him, when was he absent or in a state of sin? Does he not mean here to represent those who have retained their innocence and purity of heart and thus remained with the Father? But here is another point in regard to the purity of children. Jesus said, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven" (Matt. 18: 3; also see Matt. 21 : 16): "Out of the mouths of babes and sucklings thou hast perfected praise." Can anything be higher than perfected praise. Do not such expressions make it appear clear enough that little children are in a state of acceptance with God? and would He accept anything impure? Yea, they are positively declared by Jesus himself to be in a state fit for heaven,—"Suffer little children to come unto me, for of such is the kingdom of Heaven." Jesus, who was made of the seed of David according to the flesh, a man anointed of God, and who certainly retained his primordial innocence and purity, and who advanced up into the highest virtue, left us an example that we should follow his steps (1 Peter 2: 21), and what is an example worth to us unless we may follow it? Canst thou deny these things, and hast not thou perverted the truth? What thou undertook to put into my mouth about Adam's example, in order to refute me upon a proposition which thou had framed and upon which I had said nothing, is mere quibbling and nonsense. Every rational man of common capacity knows that no one is forced to follow a bad example, and that if he were

forced to do so against his will he would not be responsible. We have a child of ten years living with us, who utterly refuses to associate with children that set bad examples. May not her course enlighten? Jesus showed the freedom of choice men have in regard to imitating the example of others when he spake to the multitude and his disciples concerning the Scribes and Pharisees. Said he: "The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe that observe and do, but do not ye after their works, etc." Now if those to whom he spake had not the power of choice, his words were but a mockery of their inability, and thou cannot deny it.

In the sixth paragraph thou says that "Adam was under the covenant of works before the fall." I answer that we have no accounts of but two covenants made with man—the one a special covenant of moral works given to the Jews, the other a universal covenant offered to all mankind, which in substance is summed up in these words, "Obey and thy soul shall live."

The Lord through his prophet says, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel" (Jer. 31 : 31; read to the 35th verse). One might infer from thy remark that thou had not studied the subject. The new covenant was only new as relating to the Jews to distinguish it from their covenant of moral works, the latter never having been given to any other people; and moreover it was now to be removed, the taking away of the old wall being represented by the rending of the veil of the temple. The Jews being discharged from that covenant by Christ should avail themselves of the privileges of the new covenant, the one given to Adam and

to all his descendants alike. I recollect reading an essay entitled "Paper," a poem written by Benjamin Franklin when a lad, wherein he made use of the several kinds thereof to represent the different states and occupations of men. Clear blank he made to represent the infant mind, whereon fair virtue puts a seal, or vice a blot. Here the rational mind of the boy Franklin clearly perceived a fact which thou, who professes to be an enlightened, anointed minister of the gospel fails to see. Thou says that my talk about faith being the first stone in the temple is simply nonsense. What! nonsense to say that faith is the first pillar in the Christian building, which are the words I used and which I still assert, though it may appear to thee as nonsense. But I do not wonder at thee, for I read in the new Testament of a people who thought Jesus spoke nonsense when he told them that except they ate his flesh and drank his blood they had no life in them. But I return to faith. The Gentiles attained unto righteousness through faith. "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith" (Rom. 9: 30).

"This is the victory which overcame the world, even your faith." "Thy faith hath made thee whole." "Without faith it is impossible to please God." But individuals who have arrived at a state of accountability and in whom the higher law is developed are required to exercise faith just in proportion to the evidence received, and then their works must be commensurate with their faith or it is of no avail; "for as the body without the spirit is dead, so faith without works is dead also."

Lastly thou says, If man is born morally pure, what

is the new birth? Moral purity does not preclude the necessity of a new birth; it is regeneration, or in other words the removing of the government from our own hands to that of Christ. Jesus was morally pure, yet he said to his disciples, "Ye that have followed me in the regeneration, etc." They could not have followed him in the regeneration unless he had experienced it before them.

I have now fulfilled my promise to respond to thy communication, and will further notice a part of thy first paragraph which reads thus: "If you should not respond, or in any way evade returning a direct answer to these inquiries, I can henceforth only regard you as an errorist, a false teacher, a deceiver of the people."

Had I not agreed to respond to what thee might write, I should, upon receiving such ungentlemanly and insulting language, have returned the missive with silent contempt. Thou dogmatically threatens (under certain results) to regard me as "an errorist, etc., a false teacher, a deceiver of the people." Let us see where are the inducements to deceive, to teach false doctrines, etc.,—such inducements as might have a probable bearing on human nature. I have no salary, I receive no pay for preaching from any man or society, I allow no donation parties, nor in any way use inducements directly or indirectly to persuade those who are not members to bring in their offerings to swell the amounts of my comforts or luxuries; but I can say with honest Paul, "Mine own hands minister to my necessities." I endeavor to obey the Saviour's commands to those he sent abroad: "Freely ye have received, freely give." I am from home much of my time, attending funerals among all classes of people; I receive

nothing at their hands except occasionally a meal of victuals or a night's lodging. I feel responsible for a faithful discharge of the duty required of me. What is there in all this which could lead to deception, or what would deception or false teaching gain for me? Perhaps thou could produce a different record, a record which might lead some to think there were inducements for a weak mind to practice the arts of deception, but I am not thy judge. In thy concluding paragraph thou informs me that when I have answered thy inquiries thou shalt proceed with an examination of the doctrines presented in the Scriptures. To this I would say that I have the Scriptures, and love to peruse them, and that I take the privilege granted by the Giver of all true liberty of judging of their contents for myself by the light and power which God giveth me; and if at any time I think I need thy counsel concerning them, I shall not fail to ask it. I am also satisfactorily posted in the doctrines of the Methodists from the Arminian Wesleys to Calvinistic Whitfield, and being somewhat acquainted with the works and doctrines of many of the worthy fathers and brilliant lights of the Methodist Church I have no inquiries to make of thee on that subject. Moreover, my time being very much and necessarily occupied with important matters, I will not trouble thee with any further correspondence, and if thou should spend any more of thy time in writing me such a letter as the one thou lately sent me, I could only look at it as an impertinence.

I wish, moreover, to refer thee to St. John 5: 39–40, and Acts 17 : 11, and remain thy friend,

Tenth month, 1869. S. P. GARDNER.

RACHEL HICKS:

MY DEAR FRIEND:—I received thy friendly epistle yesterday. It gave me much satisfaction in assuring me that I was remembered by a distant friend, and to be made to feel that there are those who have an abiding interest for their fellow-travellers in the exercises and baptisms necessary to qualify them for the work allotted them in the Lord's vineyard. I need not enlarge upon this subject, for it would only be speaking of things which thou hast long known; but when I meet with those who are seeking, like myself, for their "daily bread," which is always handed forth by the Father according to his children's needs, it is comforting and encouraging to me. It seems a singular coincidence that about the time thou was concerned to write me, I said to my wife that I had some prospect of attending the approaching Yearly Meetings west, and probably including Baltimore, and I have not spoken to any one else of late on the subject.

I will answer thy friendly questions as desired. It is true that in making religious visits from home they have been limited by want of means to defray expenses, both in travelling and to hire a man to take care of my work during my absence. Nearly all that my farm produces beyond home necessity I have spent in travelling on a religious account; last year I was ninety days from home attending funerals, and in most cases bore my own expenses. I suppose that for twenty years past it has cost me from three to four hundred dollars a year, besides absence from my business in religious services, as I was convinced in the interest of Society and the truth, always with the approba-

tion of my Monthly or Quarterly meeting, as the case might be.

When I commenced business for myself I was without means, save that great blessing, a good constitution; but by continued perseverance in industry I have one hundred acres of land clear of encumbrance. This makes a comfortable home for my family, and I appreciate it and am grateful for it. I have three interesting sons, and though I do not expect to leave them much means, I shall try to give them such opportunities as I am able in order to fit them for such business as they may follow.

As to the subject of means to which thou so carefully alluded, I would not have thee contribute, for thou thyself hast been abroad much in truth's service, and thy expenses have been large enough for thee to bear; and whatever my circumstances might be, I could not ask assistance from others; but I can see no wrong where a friend or friends have abundance, if they should feel it in their heart to make a free-will offering to the work as they feel it is needed. I cannot see that such an offering would in the least encourage a hireling ministry. It is to this "hireling system" we are opposed; Friends here have always been considerate to those who were in need, whether ministers or not.

I recollect the conflicts of mind I passed through before I gave up to make a visit to ——— within your Yearly Meeting. I felt that I had not so much as one "smooth stone from the brook" in my sling, yet, as thou observed, the way was made plain and straight for me (when the proper time came), even where there had seemed to be no way.

My wife joins me in the expression of our love to thee (whom we appreciate as a mother). Please remember us also to all inquiring friends.

S. P. GARDNER.

Seventh month 4th, 1873.

TO A FRIEND NEAR HOME.

MY ESTEEMED FRIEND E. E.:—In preparing to leave home on a somewhat extensive journey for me, I felt like addressing some of my friends, and thee among the number. I felt thee to be one between whom and myself the chain of friendship has never been broken nor become dim with corroding rust; such friendship is of more value than gold or silver, because it centers in a unity of spirit which carries us above the region of material interests. It has been rather an unfavorable season for some of us here; between the drouth and the grubs my crops are nearly a failure, but I have cause to be thankful, for we are blessed with enough for our support, but no margin for this year.

My prospect was to visit Baltimore Yearly Meeting, with several of the meetings constituting it, with most or all of the Quarterly Meetings and some others belonging to Philadelphia Yearly Meeting, but for the want of means I shall be under the necessity of making calculations accordingly, and, as dear George F. White said and practiced, "go no farther than the way in all things opens for it." This is, I think, safe ground. We cannot see, but the Master knoweth best what is required.

CYRUS BETTS :

MY DEAR FRIEND :—I duly received thy letter of Third month 7th, but my time has been so much taken up in attending funerals and in necessary labor, that I do not always find it easy to pass from mental or hard physical exercise to that calm state of mind which I desire in writing upon any subject.

The matter which thou hast alluded to, and the manner of thy query, viz.: "What is thy faith and belief concerning the manner and way Jesus Christ came into the world,—was it by the miraculous power of the Most High, without the intervention or agency of man?"—claimed my attention in my early years, and my efforts with this, together with some other subjects which I undertook to unravel without experience of soul, proved abortive; and like Israel, toiling and striving for forty years in compassing a mountain without coming any nearer the land of promise, I gained nothing.

In regard to the question of a miracle concerning the birth of Jesus Christ, I consider it a matter of history and not of faith; and the written evidence for and against it, as being very nearly balanced. As the outward mission of Jesus was exclusively to the Jews, so the miracle of his birth, and all things pertaining thereto as to the outward, were also exclusively to that people. Only his spiritual life, his precepts and examples relate to universal man. But admitting the miracle, it changed not the human nature of Jesus; he was essentially a man, made of flesh and blood and bones like other men. Like other men he possessed a rational soul created in the image of God. Like other

men, he possessed human passions, propensities and powers. His spirit was the recipient of the spirit or anointing of God, and this constituted all of his extraordinary powers. He declared, "Of mine own self I can do nothing;" this is just the condition of other men. When his prayers were according to the will of God they were answered; when they were not, they were not answered,—just the case with other men. Power from his Heavenly Father was granted him, just equal to the work given him to do,—just so with other dedicated men; and what the Father revealed to him he could declare, and nothing more. Just so it was with the prophets of old, just so with other men. Jesus declared, "That which is born of flesh is flesh, and that which is born of spirit is spirit." He was nurtured like other children, subject to hunger and thirst, and "made in all things like unto his brethren."

The religious element has been clouded ever since the church ceased to depend upon revelation and turned to the letter concerning Jesus Christ, the Son of Mary. Since the beginning of the fourth century religious teachers have divided God into three parts, counting Jesus as one of the parts. Jesus, however, was the Son of God in the same manner that others may become the sons of God, by being led by the spirit of God; and in this sense they are joint heirs with Jesus Christ. But he did not constitute an equal part in the God-head, he was not omniscient, nor is there any omniscience save that of the One God, the Almighty Father. Said Jesus of a certain event: "But of that day and that hour knoweth no man, no, not the angels that are in heaven, neither the Son, but the Father."

Thus, I do not believe that a trinity of persons consti-

tutes the God-head ; yet I do believe there is a trinity in unity. I will illustrate it by the sun as a figure. The sun reveals, from the treasures of its elements, light and heat. All know the offices of these emanations: by the one we are enabled not only to see the sun, but to distinguish between different objects upon the earth ; the other has the quickening power to give life and growth to animal and vegetable nature. So as a figure the light represents the Son of God,—ever-begotten, ever emanating from the bosom of the Father,—and is the true light that lighteth every man that cometh into the world. This was not the soul of Jesus, but his soul was enlightened by it. This dwelt in him, and with life, power and wisdom was the anointing that made him the Christ of God. And the same anointing will bring all who are obedient to it into the Christ or Christian state. I understand Paul to refer to this state when he said : "Jesus Christ is in you, except ye be reprobate." Paul did not mean that Jesus Christ's materiality could dwell in the soul of man, for he said, "We have known Christ after the flesh, yet know we him no more." And this Jesus personified when he said : "I came forth from the Father, and came into the world, and again I leave the world and go to the Father." And this is ever going on, and the Father remaineth perfect and complete as God; just as the sun, though continually sending forth its light and heat, calls back its powers without deterioration.

Thus having the Son and the Holy Ghost as emanations from the Father, in like manner as we have the light and heat as emanations from the sun, we may plainly see how each is dispensed from its own proper fountain:—light and heat from their source the sun; Christ and the

Holy Ghost as living powers from their source, even God, without any division into parts. These may all be rejected of men, but men cannot destroy or put them to death.

These, my friend, are my views concerning Jesus, and the Christ, or anointing, that was upon him; these my views concerning the unity of God. And thou art at liberty to make what use thou pleases of this letter.

From thy friend,

SUNDERLAND P. GARDNER.

Farmington, Third month 24th, 1874.

SUNDERLAND P. GARDNER:

MUCH ESTEEMED FRIEND:—After your visit to our neighborhood I thought often with special interest of the favored communications which I heard from you on subjects so near my heart, and this sympathy with your liberal sentiments and the spirit in which you uttered them, inspired me with a desire to court a better acquaintance.

For a long time after your visit my health remained too poor to write, but my desire to have a little talk remains unabated.

That characteristic in your discourses which impressed me with special interest was their freedom from conventional forms of thought, your independence of crystallized systems, asserting your own distinctive identity as a man, standing alone, if need be, in the wide field of God's truth, and contemplating God's moral beauties with your own eyes and not through other men's vision. This, my dear brother, was what so much drew my love out after you,

and at this moment the hold that you have on my sympathy inspired the desire to say a few words on what I conceive to be the fundamental truths of the Christian religion. 1st. I believe in One uncreated, All-powerful, All-knowing, All-seeing, infinitely good Being, the Creator of all things, and all beings beside him. The apostle John says, "God is light;" and intelligence, "God is love." This uncreated and perfect intelligence must have known from all eternity just what he would create through all eternity, and all the changes that he would allow on matter and mind evermore, and consequently comprehended perfectly every sensation of happiness or misery that any body, mind or spirit would ever realize. If this is not so he is not an infinite being, and if not infinite he is not God. But the material universe proclaims an all-comprehending and all-wise intelligence. Therefore atheism is not true. But we have not only found him in outward nature, but we have found him in our own hearts. Therefore we know that God is, and that he is a rewarder of them that diligently seek him.

2d. The following deductions seem to follow as incontrovertible truisms:

1st. That no interpretation of Divine revelation can be true that contradicts the foregoing fundamental propositions.

2d. It will follow that no accident has fallen out in our great Father's plan that requires any new expedients to adjust them, and that everything now, in the past, in the future, and forever must work in harmony with the purpose of the Infinite one.

3d. Infinite goodness cannot order infinite misery as an

end. He may order temporary suffering as a means to eternal happiness as an end, and this converts the temporary evil into good.

4th. If God will the final happiness of immortal spirits, and they should fail to attain to it, it would be an impeachment of his power, and would thus indeify him, hence this cannot be true.

5th. If he has created intelligent beings to the end that they shall be eternally miserable, this would impeach his infinite goodness, hence this cannot be true.

6th. If He has created undying spirits whose final destiny he cannot control, this would impeach both his power and wisdom, hence this alternative cannot be true.

7th. If He has brought into being sentient intelligences whose final destiny he did not know, this would impeach his infinite knowledge, hence this assumption must be false.

8th. If God has created man, angel, or malignant spirit, or any such has invaded the domain of our Heavenly Father's universe, whom he would but cannot control, he is not God, hence this last alternative is not true.

9th. We therefore affirm with joyful heart what God himself declared, that He made all things good, and O false theology, who is able to disprove what God has affirmed to be true?

10th. Man is intelligent, man is free, man is finite; hence falls into error and temporary suffering. But so sure as God reigns he will triumph over all evil.

Alleluia! The Lord God Omnipotent reigneth ! ! !

My dear Friend, if I am in error please point out my error, and if I can see it I will at once abandon it, for I have no interest in error in time or eternity. I think I

have travelled over the ground occupied by orthodox theology so-called, but I found no rest for my soul until I found it in Jesus Christ, the representative and proclaimer of the Father's infinite goodness and love. On this blest foundation I rest in hope of a glorious immortality.

I will append one illustration of the popular doctrine of the day and close the present scattering epistle.

Suppose, according to evangelical teaching, that but one soul, dying unconverted according to their theory of conversion, should pass into future existence. That soul would suffer more than all the inhabitants of this world have suffered since the creation, added to all that shall be suffered while the world shall stand. For subtract all the sufferings of the past and all the sufferings of the future from unending suffering, and it leaves it unending just the same, for time is no part of Eternity, for that which can be divided into parts is not Infinite.

Oh that men would preach the love of God, the doctrine of human conduct, mastery over our passions, purity of heart and motive, and charity in judging others, instead of presenting the Father of all mercy and goodness as the greatest tyrant in the universe. Please answer at your convenience.

Yours affectionately for freedom of thought,

H. HEBERLING.

Mt. Pleasant, O., First month 23, 1874.

EXTRACTS FROM A LETTER WRITTEN TO G. DUNLAP.

THOU seems to speak rather discouragingly in regard to the present state of our Society, but low as the state of things may appear to be, I do not consider that a just ground for despondency or discouragement, for I believe that if we as individuals were governed by and knew our works to proceed from the true faith which is the gift of God, it would not only be well with us, but much of the anxiety and solicitude of feeling would be taken away, and then if it appeared in the counsel of Divine wisdom that our Society should soon come to an end we should be prepared to say, Amen.

I apprehend if we take a correct view of present circumstances we can trace their origin to a date somewhat remote. Our Society, previous to the separation in 1828, had become formal to an alarming degree, and it pleased our Heavenly Father to raise up a few to bear a faithful testimony to the truth in true simplicity, as primitively held by the early Christians and subsequently by our Society in its origin. Prominent among whom was Elias Hicks, who made no compromise, neither with the innovations, nor the endeavors that were being made to impose them upon Society in this country, backed by Friends from England, where these innovations had already obtained; nor with the prevailing evils out of Society. In consequence of his persevering integrity he became a serious obstacle in the way of the ambitious and designing, and when they beheld him firm and immovable as Mordecai at the King's gate, they, like Haman, became envious,

and like him were desirous of enlisting all the powers of the earth, not only against him (Elias), but also against all that would not reject him. Such a state of things resulted in a division of our once favored and peaceful Society. The peculiar elements which characterized each party after the separation, existed to a greater or less extent in the body as a whole for some time anterior to that event, but they subsequently became more particularly apparent. Both parties in the strife suffered improper feelings toward each, and disgraced their profession in the sight of the world.

The Orthodox drew nearer and nearer to High Church principles, in imitation of the majority of their English Friends, and undertook to maintain them by eradicating everything which stood in their way.

On the other hand our part of Society inclined rather towards liberality of principles, which were undoubtedly true to a great extent. But this liberality in our Society drew from the whole body not only those who were liberal to a proper extent, but also those who had transcended the limits of truth, and become wrecked upon the rocks of infidelity. Having passed through the fiery ordeal of the separation, we were inclined to rest, more from previous excitement, than from a sense that all was well.

But that libertinism of principle which now seemed to have little or no restraint, availing itself of the privileges of the Society, was by no means dormant. Elias Hicks (with others) had succeeded in parting the clouds in some measure which had been suffered to envelop the Society and perhaps all Christendom. He set the Scriptures in their true light so far as relates to the manner in which we may

be benefited by them, and his boldness was indeed such as to arouse that state of mind which was seeking after righteousness by the works of the outward law; but he was no infidel as regards the Scriptures, and advocated the doctrine of immediate or special Divine Revelation in all matters except in those things where Deity has provided by his laws of nature for the wants of our physical being. But it was soon discovered that this germ of liberalism, which answered very well to the Ranterism which infested the Society in its early stages, began to develop itself. Some under a profession of great spirituality were very active in the ministry. Their speed was swift as the arrow and high and airy as the eagle's flight, and they soon outstripped their friends and claimed perfection in their spiritual attainments. They professed to see beyond the Scriptures, and even made the important discovery that Society as established was of no value. They had now passed by the time in which the labor of Society could be of any service to them, for Society in their estimation was far behind them. They now had but one more degree to take, and that plunged them into the depths of licentiousness, and lust, and infidelity to the marriage covenant.

These things have transpired among us since the division, and when some concerned Friends undertook as individuals to bestow labor, the cry of persecution, bigotry, superstition and zeal without knowledge was raised, and many well-disposed Friends, out of misapplied sympathy, stepped in and prevented the healthy and necessary action of discipline.

Some of them commence by endeavoring to point out the evils of sectarianism and priestcraft, and in this man-

ner open a way to the sympathies and affections of many, and when confidence is gained, we pretty soon hear them attack the Scriptures, especially the Old Testament. But let us look a little at the consequences of the position they take, that Moses was an impostor;—does it not follow that Jesus was an impostor also?—for if Moses was a deceiver how could Jesus speak of him as he did? I am prepared to say that if the Old Testament is rejected as false, so must the New Testament be also. If Moses was an impostor, so also was Jesus. True, say they, "Jesus gave forth some good precepts, but he borrowed the best ones from the heathen philosophers, and as for his working miracles, that is now proved to be contrary to philosophy." Now, my dear friend, do not consider me uncharitable when I tell thee that I believe that sceptical Ranterism abounds in different degrees of maturity in our Society. Not a few even of our ministers have entered into what is called the philosophy of the present day, and their preaching is made up to a considerable extent of lectures against the Scriptures, Parker's theology, and speculative theories upon what are called the reformatory measures of the day. Some of them (I speak advisedly) go so far as to say that "Society should not disown an individual for holding any principle or doctrine whatever, even if he should introduce and practice in our Society water-baptism, vocal music, and all the other forms practiced in other societies." This serves to explain the reason why such great efforts are made to prevent the healthful action of discipline.

If there is any soundness or life left in Society, it is strange that an effort should not be made to arrest the spread of such dangerous and pernicious doctrines. Dost

thou not think that truth and the welfare of Society require it? See the language addressed to the Church of Pergamos (Rev. 2:14, 15, 16), also to Thyatira (Rev. 2:22), by which thou may see that the churches were held responsible for the things which existed within their proper jurisdiction. Our Friends have in some instances laid hands too suddenly on some who were too young in the ministry, and formally acknowledged them before they had brought the necessary evidence from the depths of Jordan, or had faithfully endured the fast in the wilderness, and so have given an impetus to forward spirits; and for such ill-advised premature proceedings the Church must suffer and bitterly repent. S. P. GARDNER.

Farmington, N. Y., Eleventh month 16th, 1846.

1876.

To E. P. . . . .

ESTEEMED FRIEND:—I duly received thy friendly note, but was immediately called from home, and have been so much from home since that I could not be prompt in corresponding with my friends. The book for which I am indebted to thy kindness and liberality, has answered the purpose designed, and I am truly grateful for it, fully appreciating the interest thou manifested in my welfare.

Please say to thy sister Mary B—— that I received the token of her remembrance to me, and that I feel to sympathize with her in her bereavement. I have sat where she sits, and a sense of her loss is shared by many others.

Thus the faithful laborers are called away, I trust to a higher state, and although we deeply feel our loss, yet we can rejoice on their behalf, because they have safely passed over the river, the forces of which we have yet to try. And what can be of greater importance to us than to have oil in our lamps, and they trimmed and burning; so much is necessary for our preparation in order to obey the call, whether it be given at the evening, midnight, or morning watch, and may a double portion of the spirit, that rested upon the faithful that have passed away, rest upon those remaining to qualify them for the great work necessary to be carried out further, penetrate more deeply, and more thoroughly done than heretofore except in individual cases. The fields are already white unto the harvest. Reform is greatly needed, and rightly qualified instruments are needed for the work. I am not telling thee anything new; thou already knows them, and thy spirit is often baptized into sympathy with the exercised sons and daughters, and bowed in supplication of spirit on behalf of Zion, that her borders may be enlarged, and that her stakes may be strengthened and firmly set.

The circumstances of meeting with thee and thy dear husband at Baltimore, and the nearness and unity of spirit which I felt with you, will long remain in the chamber of memory, for it is recorded on the heart. And say to him how pleasant it would be to me if permitted to again take him by the hand and embrace him as I did when we parted; as one between whom and myself there was no partition wall.

Since my return home I have been twice to Canada to attend funerals—one for Freeman Clark, a worthy minister in our Society, the other for Eliza Cromwell, the widow

of John Cromwell; and to attend both, in going and returning, travelled eight hundred miles, besides attending a number of other funerals. I have attended four quarterly meetings within the compass of New York Yearly Meeting, viz.: Nine Partners, Stanford at Crum Elbow, Saratoga and Easton, and Duanesburg Quarter held at Albany, together with a number of appointed meetings, all satisfactory to myself. Gurden T. Smith was my companion.

Friends' School at Easton is in a flourishing condition. We attended two meetings with the school. We stopped with Samuel Cary at Albany; they told us of your visit there, I think last year. Please write as way opens, and if health permits I will endeavor to respond in due time. Under a sense of a measure of that Spirit which baptizes into one body, I bid you farewell.

Third month 9th, 1876. S. P. GARDNER.

Under date First month 21st, 1882, J. S. C., who is passing through a season of great sorrow, owing to the death of "my only child and my dear wife," writes, asking, "My dear brother, can thee lighten my load of grief by encouraging words? I am cast down in the lowest depths of humility." The following letter is in answer:

MY DEAR FRIEND, J. S. C.:

Thy letter was duly received, but a great pressure of various cares and weariness from labor, kept me, in part, in a condition not favorable to a baptism of spirit suitable to sit with thee where thou sits: which is necessary, at least

in a measure, in order that we may be brought into sympathy of heart. Although each heart knows best its own sorrows, yet the gospel is designed to bring man so into sympathy with man, as to be willing to bear at least a share of each other's burdens: one cannot do the work for another, yet Divine wisdom has so arranged our relations to each other, that we may mourn with those who mourn, and rejoice with those who rejoice. I can say to thee, my dear friend, that similar dispensations to those through which thou hast passed and art passing, have in a large measure been within the lines of my own experience. In earlier life I lost what was then an only child, and so deeply did it affect me that I desired to be taken also, but I *now* believe that to have been a wrong desire. It would have been better had I endeavored to be resigned to circumstances which I could not change or control, and be thankful that the sorrow had not come sooner.

My path through life thus far has been one of conflict and trial, and sometimes baptisms unto death even in my early years; but from my present standpoint I can see that they, in a general way, have been conducive to my higher interests. I have learned that upon all mundane things is inscribed, "passing away," and hence our principal trust and interest should not be placed upon them; but that we should look higher, to seek first the Kingdom of God and His righteousness, and then all secondary things come along in their proper allotments. And His kingdom, so far as relates to us in this state of being, we can find nowhere else but in our own hearts; every man has a kingdom in himself, and it depends upon his own choice whether it shall be governed by the principles of, and so become the

kingdom of, God and righteousness, or whether it shall be a kingdom of evil.

In order to gain a victory over the world, we frequently have to enter into a warfare, truth against error. Our noble powers are brought into hard servitude, and we are led into evil habits when we neglect to school and give right direction to our passions and propensities. "His servants ye are to whom ye render yourselves servants to obey." Just here comes in the cross of Christ, which is not designed to be cruel or to harm men, but simply to restrain them from those things which *would* harm, in the practice of them. Thy path and mine have not been peculiar, for such has been the allotment of many. The best men of whom we have any account passed through similar experiences, and many, no doubt, much deeper. Jesus said, "My soul is exceedingly sorrowful, even unto death." I apprehend that no allusion to the death of the body is here intended, but a death to sin and attachment to everything except His Father's will and a desire to finish His work. He was baptized into the states and various conditions of men, hence qualified to speak to those conditions. There are seasons when we seem to abound with food, and others when we are filled by a suffering need; the latter condition is as good for us as the former, and why? Because when the vessel has been filled with love, and a qualification for any particular service, and that performed the vessel must needs be empty, and the bread used yesterday will not answer for to-day. Then a sense of poverty ensues, and is so deeply felt that it seems for the time being we have never tasted of good.

Here we have need of patience and trust, and as we

abide in this state our Father gives us a new qualification, with bread for to-day and consequent strength for a new work.

As to thy inquiry whether departed spirits ever appear to us so as to make a sensible impression on us, will say, I think there have been such instances. My father when dying said, "What light is that? I thought it was Sarah come,"—my mother, who had died fifteen years before.

A girl in this neighborhood, about eight years old, when dying said she saw angels in the room and heard them sing; they appeared to be the spirits of children.

Alexander Young, of New York, an eminent minister in the Society of Friends, when dying said, "Do you call this dying? I call it just beginning to live," and declared that he heard angels sing; he appeared to be rational and very happy.

Dwell not, my friend, too much upon the gloomy side of life, but look to that light which dispels the clouds, causing the storm to recede, and the sunshine of love and truth to penetrate the heart and resurrect it to a higher state.

1884.

My Dear Young Friend, Lydia J. Mosher:

Thy kind and interesting letter came duly to hand, but on account of some unanswered letters previously received, and frequent calls from home, I have not been able to endeavor an answer until now.

The Book of Revelation has almost entirely (except the epistle to the churches) been sealed up or hidden from

the understandings of men; comparatively few religious writers have referred to it or endeavored to explain its meaning, yet some have essayed it. The prophesies it contains are set forth in such bold and wonderful imagery, that they are not generally understood until the fulfillment of them furnishes a key to the meaning of the mysterious language used.

Unless we had been inspired by the same spirit with which John was filled, we could not have understood that the mystery of "Babylon the great, the mother of harlots and abominations of the earth," and the woman that rode the scarlet-colored beast and sat upon many waters (nations), referred to the fallen church, which as yet had no such existence; but when the condition of religion came upon the world to which the prophecy related, the meaning became evident.

As the seals of kings and governments represent the highest authority, so authority and power from the great mover of all events are represented. Also, ships sometimes sail under "sealed orders," the commander being ignorant of the particulars of their mission until the time arrives for the "opening of the seals." This not only indicates power, but that the Power thinks it best that the important matters remain hidden until a certain time.

Greatest power and highest wisdom man has not attained to, so there are seals that yet remain unopened. I have not the key.

Now to the question, "What is meant by the seal of the living God?" It seems to me to mean the work of the Spirit of God upon all who walk by His light. This light is universally given, even as is the light of day, and all

who by humbling themselves are prepared to receive and walk in the light, living holy lives and doing the works of righteousness in pure hearts, will be led by His Spirit, and "as many as are led by the Spirit of God are the Sons of God and joint heirs with Jesus Christ," this being the highest condition to which we can attain. The light has dawned upon us (even as the first arising of day is from the east). And an angel has ascended from the east with the seal of the living God. Now we will begin to see the opening of Divine Truth, giving us knowledge, directing us in our moral and religious habits; and we shall be able to walk without stumbling because we have the light of God's day upon us. Others will see that there is something within us,—some principle emanating from a source higher than man; but we know that the spirit quickeneth, we have received the "seal of the living God!" We read in Revelation 4 : 6, that "in the midst of the throne and round about the throne were four beasts" (I have been informed that in the Greek it is *living creatures*), the lion, the calf, one with the face of a man, and a flying eagle. These diverse natures make up a part of the compound nature of man, and are not necessarily wrong, but may act under Divine direction, rising up into harmony with the will of God, by leaving all uncleanliness of sensuality, and dedicating each its own power and work to the service and worship of God. Lion, strong will; calf, meek dependence; face of a man, self-respect; flying eagle, lofty soaring, strength, ambition. Each may become holy to God.

But the "Beast that ascendeth out of the bottomless pit" has quite another signification. It evidently represents

tyrannical power, and the figure was clearly made manifest when the ecclesiastical powers gained ascendency over the civil governments, made war against all who held their allegiance to the Truth, torturing and destroying as far as they could all who were opposed to them, and licensing crimes by selling indulgences. Such are the works and the fruits of unrestrained ecclesiastical rule, which constitute the work of the Beast; and by such mark he may ever be known wherever he makes his appearance. This evil comes from unrestrained human will mixed with the other evils, malice, greed of gold and love of power. Neither has this mark been confined to any particular branch of profession, but has shown itself according to the opportunity afforded. It was clearly manifested by the heathen Roman tyrant, as much so by Henry VIII., by Catholic Mary and by Protestant Elizabeth, by the so-called reformer, John Calvin (witness the burning of Michael Servetus), the persecutions of our early Friends both in England and America by Protestants, persecution of Baptists, and in fact in every place and time where an opportunity has been offered for its evil manifestations. The same mark was manifest in the Society of Friends, a part desiring to exercise an undue and unjust power over the others, setting themselves up as the only true standard, and finally becoming so unendurable in their designs as to cause a separation in the Society. Here the "mark of the Beast" was as clearly manifest as in any former age, the difference of result being due to the wise laws of our country, which would not allow of physical and material persecution; and it yet grieves, because there are some remaining who, true to the old standard of simple faith,

retain their integrity; but, thanks to the better times in which we live, it can strike no heavier blow than to feebly cry "infidel," which sound passes by on the wind and is scarcely remembered. There are circumstances which, at present, restrain the Beast to some,—yea, to a great,—extent. It received what by many was thought a deadly wound when it was deprived of its political power, and at present there is comparatively a calm, but this is no evidence of death or change of purpose. Its wound is healing, and it is steadily gaining strength, and only waiting the maturity of its plans to show itself as cruel as when it had power over many of the nations of the earth.

The claim of "infallibility" will seek to exalt itself above the stars so long as inordinate selfishness prevails either in churches or individuals.

S. P. G.

EXTRACT FROM SERENA MINARD'S LETTER, 1886.

I feel near sympathy with thee in our exercises and travails, and consider thee wonderfully preserved both spiritually and physically; be encouraged to pursue the service and be faithful to the end.

How often to our humbling admiration a way is made where there appears to be no way, and ability furnished to the satisfaction and peace of our own minds, and if the power which calls to labor qualifies and strengthens, what more can we ask? Thy influence is great for good. I can say it to thee without fear of being misunderstood. I enjoy the freedom which enables us to give or take encouragement or reproof, and believe this freedom, rightly exerted, is wanting among us.

EXTRACT FROM A MANUSCRIPT, DATE UNKNOWN.

CHILDREN and youth, if trained according to God's law, will develop both physically and mentally, both morally and spiritually, up into a perfect humanity. Moses, although he gave the outward law to the Israelites, well understood that the outward observance of the letter did not exonerate them in the least degree from knowing and doing the substance of the commandments as written upon the heart, "for," said he, "this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. 30: 11.) And Paul refers to the same thing when he says, "It is the word of faith which we preach."

Hence we may see that the law of God has ever stood the same, in the days of our first parents, of Abraham, of Moses, of Jesus, down to the present time, without any change, and with this law, the light, life and power necessary for man's salvation have all and at all times been revealed. The gospel was preached to Abraham, and Paul says it was preached to every creature; no exclusiveness, no partiality. "He that hath ears, let him hear." The moral law and the gospel act in unison in the redemption of men, and have ever been equal to the necessity for salvation.

But the true shepherd will lead his flock into green pastures and beside the still waters, the refreshing waters of life. The true medium for man is neither found on the barren mountains of an empty profession, nor down in the turbid waters of unbelief, where the serpents and reptiles of all kinds can live in any element except fire.

FRIEND S: Thy interesting letter was duly received and the contents have been carefully considered, and I may say that in my journeyings I have met with many circumstanced like thyself, who feel a desire to fill with propriety their proper sphere in the world, could they but know just what and where it it. But in looking abroad upon the various religious associations they find nothing that comes up to the standard, a glimpse of which they have doubtless seen in the opening of light in their own minds, and thus they stand aloof from all organized religious bodies, hoping and waiting for something to develop itself to their minds which shall be more in accord with the pattern shown them in the mount of spiritual vision.

Others, again, taking a general view of the religious condition of communities, and seeing how often the practice of religious people, or at least of those professing religion, falls below expectation, come to the conclusion that "there is nothing in it," and being discouraged turn away.

Thou seems to stand with the former class, a position in which I once stood, and had I continued to look outwardly and to others with the query, "Who shall show me any good?" I have no doubt I should have become discouraged

and fallen in with the other class long ago; but by retiring into the closet of my own heart I found a witness that proved to be true, and one that could speak to my state. I found its teachings in my own spirit to correspond with the teachings of Jesus.

If we will look calmly and without prejudice upon the circumstances, we shall not necessarily come to the conclusion that there is nothing in religion, even though we see the weakness, disbelief or even treachery of some amongst professors, for do we not also see noble evidences of sincere piety in all Christian denominations? Different tastes and peculiarities of mood or judgment lead men to different organizations and forms, but not to a difference in their beliefs as to the existence and authority of God and their duty to their fellow-men. All true Christians stand alike here.

When I became acquainted with the history and principles of the Society of Friends I was convinced that those principles were such as I could unite with, and so I became a member, nor have I ever regretted the step. Notwithstanding the divisions and sub-divisions which have taken place amongst them, and the shortcomings and derelictions of many members from the truth, I have found in their ranks many really devoted servants of God. The Society in its very origin took a step farther in reformation than had, perhaps, any other of their time, and bore some very important testimonies against prominent unchristian doctrines and practices, which other societies, even at the present day, with all the light they claim, have scarcely reached. And I may ask, Have not the "enlightened nations" of the earth received much

benefit from the faithfulness and consistency of Friends in advocating the rights of man? Human life is more highly valued and better guarded on account of the truths disseminated through them to the world, and which were proclaimed by them at a time when to speak the truth was to dare the unbridled tortures of persecution.

They originated the idea of imprisonment instead of death for many of the lesser crimes, also of abolishing slavery, acknowledged the equality of women with men, a free gospel ministry, and many other matters of importance, amongst which their testimony against war was not the least, an account of which may be found in history.

The Friends' meeting may be on the wane at DeRuyter, as is the case in some other places; some of their meetings, however, are on the increase, both as to life and membership, and in many places the young people are coming up to the work and are a great strength to the meetings where they reside; yet it is too often the case now as it was in the beginning of George Fox's time, "The old people had gone into the earth and the young people into the air."

Friends have suffered a loss in becoming too much diffused in their settlements, in consequence of which their children have formed associations to their disadvantage, and the lessening of their attachment to their own Society; they have also suffered a loss from an undue attachment to the things of time, and some, even, have suffered loss from having to do with "modern spiritualism;" but neither the Society nor individuals would have been harmed by any of these things had they "minded the light," and abode in the truth: for the light is clear and the truth unchangeable.

While, like the early Christians, they depended upon

the Spirit of Truth to lead them, and the power of love to control them, they prospered, for God was in the work; but when, also like the early Christians, they began to lessen their trust in that Spirit, their love (the true evidence of discipleship) began to cool, and they began to lay more stress upon certain doctrines as a test of soundness than upon uprightness of conduct, hence contentions about faith, which resulted in alienations of feeling, disunity and divisions.

Nevertheless the foundation on which Society first built, and on which the early Christians built, stands firm, and all those who build upon it, even every individual concerned therein, will know his building to be founded upon the rock to which Jesus referred.—Matt. 7: 24, 25.

And I am aware that present appearances may seem discouraging to the sincere engineer, but it may please the Father soon to open a way for these where, as yet, no way appears. I believe the leaven is even now at work in the minds of many, preparing them for an advancement in the cause of truth, and power will be given them to turn back the waves of unrighteousness, and to show the inutility of a dead formalism, and to make the clouds of mystery which a false spirit has spread over Christianity to vanish.

The instrument of such a work may expect to meet with opposition, even to persecution; I have reason to say that if we lay aside tradition and plainly declare what experience shows us to be true, we are accused of departing from the ancient land-marks; if we exercise our rational powers, the greatest gift God has bestowed upon man except the Spirit, our conclusions may contravene certain standards acknowledged as popular and proper,

and then we must remember that every important truth when new to thought has been met with opposition. I therefore know of no safe way for us to follow but to be faithful to the clear convictions of truth in our own minds, whatever others may think or say. Truth will make us free men in Christ, and then we shall be free indeed.

[Elias H. Borden, of North Easton, N. Y., after having listened to the sermon preached by Sunderland P. Gardner at the funeral of David Baker, addressed to him the following letter.]

FRIEND GARDNER:—I take the liberty to write you a few lines asking your opinion in regard to a few questions on Scripture. I attended the funeral of Friend David Baker and listened to your discourse, which I consider one of the greatest, soundest, and made the plainest to be understood that I ever heard in my life. I do not belong to any church, but believe in the principles set forth by the Society called Friends as the true guide to live by. There were some persons present on that day who did not agree with you on any of the doctrines set forth in your discourse, but come to talk with them and reason with them they could not shake the rock foundation on which your remarks were founded. The questions I would like your opinion on are as follows:

Do you think that a person can live a life in this world as perfect as Christ did while on earth?

What is the meaning of the 5th verse of the eleventh

chapter of Hebrews, where it says, "Enoch was translated, that he should not see death"?

In Revelation where it speaks of war in heaven do you think there was a war in Heaven?—which is not a heavenly state in this world.

Please explain the resurrection of Christ mentioned in St. John, 22d chapter. Do you think his body, flesh and blood, entered the kingdom of heaven?

Do you think it right to take Sunday as a day to visit? My wife wished me to ask this question; she belongs to the Presbyterian church.

Do you believe that portions of the Bible are inspired?

If Adam had never sinned would there ever have been sin in the world?

Do you think that, after death, murderers and those that live a life of sin, and those that live a perfect life, will be together?

Do you think that there will be a general judgment day when all will be judged, or will each one be judged immediately after death?

Please have patience with me for asking so much of you. I am an uncle of Lydia J. Mosher, of Greenville, Washington Co., N. Y., with whom, I think, you are acquainted. I often ask her opinion in regard to Scripture, and she generally refers me to you. Again I ask you to bear with me in taking the liberty to write to you, and also in asking so many questions.

Yours truly,

ELIAS H. BORDEN.

North Easton, March 8, 1886.

ESTEEMED FRIEND, E. H. BORDEN:

Thy letter of inquiry is at hand, and at my first leisure I endeavor to answer, according to my understanding of the subjects referred to.

First. "Do you think a man can live as perfect a life in this world as Christ did while on earth?"

Answer. "Christ is the power of God and the wisdom of God," says the apostle, but the term "Christ" being so often used for "Jesus," I suppose thou refers to the outward, the instrument "Jesus." I believe it is possible for a man to do what is required of him (Matt. 5 : 48). And to make my views more clearly understood I will use the name Jesus (the son of Mary) as distinguished from "Christ the Spirit." We have a history of the beginning of the life of Jesus; we have no knowledge of a beginning or ending of "the power and wisdom of God." Jesus came into the world and subsisted as do other children, and "grew in stature and in favor with God and man." He "was made in all things like unto his brethren," and being tempted in all points like other men, where was his power above common humanity? He was humble and obedient. Said he, "Of myself I can do nothing," classing himself in the same condition of dependence upon a higher power as is man generally. "He learned obedience by the things which he suffered," and "was made perfect through suffering." It was by taking up the cross, *i.e.*, resisting evil and living a life of righteousness, that he gained a victory over the world and became fully perfect. The same way is open to others, and if they are as faithful as he they will with him become the sons and daughters

of God, (being led by the Spirit of God), and consequently joint-heirs with Jesus Christ.

Jesus said in His teaching, "Be ye therefore perfect even as your Father in heaven is perfect." Now if men can become as perfect in their sphere of being as is God in His, I think we may infer they may live as perfect lives in this world as did Jesus while on earth.

Second. What is the meaning of Hebrews 11: 5, where it says, "Enoch was translated that he should not see death?"

Answer. Let us go back to the original account, Gen. 5: 29. "Enoch walked with God and was not, for God took him."

"Was not" and "is not" are common expressions in the scriptures to represent death. Jacob said, "Joseph is not," in speaking of the supposed death of Joseph. Hence I see nothing in the text to justify the writer in Hebrews, or ourselves, in supposing Enoch passed from this life in any other manner than by death, even as it is appointed unto all men once to die. "Flesh and blood cannot inherit the kingdom of God." There is nothing in the narration about translation, and all I can see is, that he "walked with God," as all good men must do, and God took him from this present life in his own good time, when, as to this world, he ceased to be, or "was not."

Third. "Do you think there was war in heaven, which is not a heavenly state in this world?" I understand it to mean a conflict between truth and error. Michael represents truth, goodness and love; the dragon represents the opposite. Tyranny against freedom, error against truth, hatred against love,—these antagonistic principles are ever

at war with each other. This war seems to have commenced with human history (see Cain against Abel). Notice the persecutions of the past, notice to-day the conflict of truth and error in the various forms of action, in all moral, scientific or religious matters. All these conflicts have left their mark, for evil or for good. The Jews killed Jesus because he told them truths they did not like to hear, and Michael Servetus was burned because he differed from John Calvin in a matter of opinion. The outward church has cruelly slain its thousands for the same reason, the Presbyterians persecuting the Quakers and Baptists; and the agonies that have been borne for conscience' sake, or for opinion's sake, on account of the tyrannical selfishness of ignorant egotism, could not be borne even in imagination to-day.

This war is also carried on in each individual soul, and where Michael (Truth) prevails, all the cardinal virtues, "the fruit of the Spirit," will enter and take possession of the heart,—"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law." "And they that are Christ's have crucified the flesh with the affections and lusts." Then, perfect love casts out all fear, and the power of the dragon is broken.

Fourth. "The resurrection of Christ (Jesus?) mentioned in John, chapter 22. Do you think his body, flesh and blood, entered the kingdom of Heaven?"

Answer. The outward bodily resurrection of Jesus is a subject to which I have never felt it my duty to refer in public ministry, nor has it been revealed to me by Divine truth or by experience that a belief concerning it one way

or the other will materially affect mankind. There is a resurrection of Christ the Spirit, which Spirit Jesus frequently personified as the power which anointed him for his mission, which I can understand, because it may be realized by experience. Carefully read Romans, 6th chapter. Paul also says, "Except Christ be raised our preaching is vain, and your faith also is vain." Study the 8th chapter of Romans. Paul also taught that "Christ within is the hope of glory." Now when we choose to be led by the Spirit of Christ within, Christ having the dominion will draw us from a lower to a higher condition; thus every soul that obeys him is raised or drawn unto him. Paul also says that "Except Christ be risen ye are yet in your sins." Thou sees that if this refers to the bodily resurrection of Jesus, it indicates that all men are by that act freed from their sins, which I think no man will venture to assert. But if it means the rising into dominion of Christ in the soul of man, the matter is easily understood by those who have experience in the "new birth."

Regarding the second part of the query, "Do you think his body, flesh and blood, entered into the kingdom of Heaven?" (see 1 Cor. 15: 50): if we consult John we shall see that after the resurrection of Jesus, he said to Mary (John 20: 17), "The kingdom of God is within you." Therefore it is not a place located at a great distance, but rather a condition. "Righteousness, peace, and joy in the Holy Ghost" is the definition given in Rom. 14: 17. But as to the mystery of the resurrection of Jesus I can explain nothing. I can only read the accounts as given in the Scriptures and know nothing more.

But let us refer to the saying of Jesus in regard to his own flesh and blood. If thou wilt refer to St. John 6: 32, and carefully consider the words which he spake to the Jews, and also to his disciples, thou can see how he personified the principle or "bread of life," and it was clearly this principle to which he always referred, and not to the material flesh and blood (see verses 63 and 65). In the last-mentioned verse he utters forth the great and important truth, "No man can come unto me (the living principle) except it were given unto him of my Father." 44th verse, "No man can come to me except the Father which hath sent me draw him." Again made clear and easy in the 45th verse, "Every man therefore that hath heard and hath learned of the Father cometh unto me." This is only saying, as a pure prophet of God could say, "The principles I teach are the truths of God; they are living and essential truths, necessary for the well-being of mankind. Believing them, and thus from the heart obeying them, ye will become purified from your errors, and strengthened in the life of Christ,"—or, in other words, "anointed with the Spirit, and thus enabled to go on unto perfection." Therefore, "Come unto me and I will give you life," *i.e.*, "I, being a pure vessel or instrument devoted to and made use of by the Father, receiving the words of life or "bread of life by which ye may live" from him, stand before you and speak them unto you. If you will listen unto me, you will thus know his will, but you must humble yourselves even as a little child, for in no other condition can instruction be received with the best advantage. "God resisteth the proud; humble yourselves therefore before God, and he will give you grace; then

if you come unto me ye will know whether I speak of myself as a man or speak that to you which the Father giveth me to say." It is written in the prophets, "They shall all be taught of God."

Thus partly in my own language and partly by quotation I recount his teaching. By "searching the scriptures" we find that God sent his messages to mankind, sometimes by means of human instruments, and sometimes by direct impression on the soul concerned, but in all cases man has been required to humble himself before God, giving up the command of self into the hand of his Heavenly Father, even as a child must submit himself to his parents if he would be protected and guided by their superior wisdom and love. In this condition he will be "taught of God," and in the days of Jesus all those who brought themselves into this teachable state could and did understand him as he was, and thus came to be his true followers. The only wall between the Jews and the Truth was their want of true humility, their egotistic pride,—the common idea that they were "the wise and prudent," instead of feeling or desiring to be "babes" in Christ; and this is the wall which still stands between the sinner and his God.

53d verse: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." 54th: "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." This indeed was a hard saying to men who were not in a condition to be taught of God (verses 55–58 inclusive). They could not fathom it; to them all was outward. He said to them, "Not as your fathers did eat manna (physical) and are dead." "*As* (in like manner) the living Father

hath sent me, and I live by the Father (spiritually), *so* (in the same manner) he that eateth me, even he shall live by me." "This is the bread (the spiritual life and wisdom) which came down from heaven."

63d: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life" (they are from the Spirit of Truth and in the life).

At one time Jesus spoke thus to the Father, and it seemed to be an answer to something that had been revealed to him: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the (worldly or considered by the world) wise and prudent, and hast revealed them unto babes." "Even so, Father, for so it seemed good in thy sight." See the justice and consequent harmony and beauty of this law of God,—the rich and mighty ones of the world have often robbed and crushed the poor and weak ones by their power as tyrants, but they cannot take God's kingdom into their hands. He will rule and call to account in justice, and those who are humble before him, seeking and obeying him as their Father and God, have all things necessary for their good revealed unto them, all necessary strength given unto them, and at last receive, as Paul did, the crown of righteousness (2 Tim. 4: 8), which good things, yea, incomparably good things, cannot be wrested from them.

Only in this humble condition could the Jews have seen and only in this teachable condition can we see the truth as it was in Jesus. He made it quite plain that he meant not the flesh and blood physically, but the spirit only. Thus it seems from all accounts most reasonable to

suppose that only the spiritual or spiritualized body can enter heaven.

Fifth. Do you think it right to take Sunday as a day to visit?

The right or wrong of it, I think, depends upon a conscientious estimate of the day (Col. 2 : 16). If any believe it to be a divinely-appointed day, especially sacred to the Lord, into which no worldly cares are to intrude, such could not consistently make social visits or business visits on that day, but those who consider it simply designed for a day of rest, sacred only for the purpose of natural recuperation, will probably visit with a clear conscience, only let them beware that their visits do not intrude on those who do consider it their duty to honor the Seventh-day, or who may be wearied out with the labors of the week past and sorely need the rest allotted in wisdom for that day. See Nehemiah 9 : 14, Exodus 20 : 8. Read the 19th chapter of Leviticus, and though it be contained in the Jewish law, it was the Lord who spake these words unto Moses. And in order to realize the value of them to humanity, whether amongst the Jews or elsewhere, in the olden days or now, let us imagine the spirit of them to be swept from the world! It is claimed by many that the Seventh-day of the week, or the Jewish Sabbath, was the one designated by the Almighty as holy, but I see no reason to think otherwise than that it was the seventh part of time,—one day out of each seven,—set apart for the Sabbath of rest,—rest from worldly cares, no matter how good in their place ; yet Jesus made it clear that any necessary act for the benefit of any is lawful for the Sabbath day. It seems to me that the Divine authority

for a Sabbath is proved by human necessity:—what says the physician? The more modern arrangement of taking the First-day of the week for rest and public worship, according to the convenience and decree of an Eastern emperor converted from sun-worship to Christianity, has no Divine authority that we know of; yet the particular time set apart by the people or by common consent and custom is of course the most convenient and pleasant, as all being agreed will work in harmony; at the same time it will honor the seventh part of the time, the Seventh-day, as holy unto the Lord, and will give the desired quiet and rest. I see nothing incongruous in this. We do not visit on the Sabbath except in case of sickness. I have observed that after a woman has labored six days of the week, she needs to rest as well as her brothers; but if Sunday brings visitors, her work is as hard as on any other day, giving her no opportunity to renew her strength for the coming days, thus surely, and dangerously for her at least, breaking a law of nature, and proving to my mind that the law, consequently the command, is in Divine wisdom.

Sixth. Do you believe portions of the Scriptures are inspired?

I believe that portions of the Bible were written by inspired men, that there is a spirit in man, and the inspiration of the Almighty giveth him understanding. If the instrument is pure, as Jesus was, the inspiration of God will be active in that spirit, and His will and wisdom will be made known to us through that chosen instrument just as clearly as it was in the old times when the prophets spake to the people.

Seventh. If Adam had not sinned would there ever have been any sin in the world?

Answer. That would have depended upon the choice of Adam's successors. If they had all lived righteous lives as did Abel, there would have been no sin. Adam's sin entailed no disadvantage to his posterity other than by the strength of example; each individual being responsible only for what he is intrusted with. Read Ezekiel 18 : 20. Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." These Scripture declarations plainly contradict the doctrine that men are affected by Adam's sin. Sin comes only by a wrong use of that which is good; it originates only where such wrong use is made, therefore is original in every soul that sins.

Eighth. Do you think murderers and those that live a life of sin, and those that live a perfect life, will be together after death?

Answer. The two conditions are incompatible, and can have no more unity with each other than can the two antagonistic elements of fire and water. "Righteousness hath no fellowship with unrighteousness, neither hath light any communication with darkness." Christ hath no concord with evil, neither hath the believer any part with the infidel. These adverse conditions cannot unite and harmonize anywhere. As to personal location in another state I have no definite idea.

Ninth. Do you think there will be a general judgment day when all will be judged, or will each one be judged immediately after death?

Answer. Wherever there is a rational soul there is

present a seat of judgment; and where the Gospel of Christ is preached,—and that is in the soul of man,—it is accompanied by a consciousness of right and wrong. I look upon this fact as one of the certain evidences given to men of the presence and Fatherly care of the Supreme Being, and I consider it the only judgment that need concern us now, for if we bring our thoughts and motives to this bar of Truth in our own souls, and regulate our lives accordingly, we need have no fear concerning a future judgment, as all must be well with us in any case. If we are true to our highest interest, we shall most carefully attend to this point, and will thus be enabled to quickly feel the condemnation or approbation of the "Judge of the quick and dead," thus being enabled to walk without stumbling in the path appointed by His wisdom and goodness.

There are several passages in the Scriptures that seem to indicate an especial time of general judgment in the future, see Rev. 11: 17, 18, 19; 14: 6, 7, etc. But this is in the future; we can only read the account and wait until it is shown unto us. The present judgment is all we can influence or understand or be benefited by in our walk through probation.

JULIA PARSONS:

MY DEAR YOUNG FRIEND:—Thy letter has come to hand. . . I have not only sympathized with you in the great loss you have sustained in the death of Ellwood Birdsall, but have largely shared with you in a sense of the bereavement, for as a brother, a friend, a Christian, a truly noble man, we all had a deep interest in him. We find it is the

common lot of all, that, however strong our attachments, however sincere our affection, however deep our love, separation is unavoidable in this world. We are deeply affected by the sundering of the tender relations we bear to each other, but the hope of the Christian is that a state will be reached where there will be no more death or separation or sorrow or tears.

I have not heard anything concerning thy grandmother since thy father wrote. Has she been able to bear up under the united pressure of sorrow and ill health? My health has not been good this winter; about five weeks ago I was taken with the "grippe," which was very severe; I thought for a time it would be my last sickness. I was confined to the house until yesterday, when I attended meeting, which I enjoyed very much.

My Dear Friend, J. C. Russell:

Thy letter of kind remembrance came duly to hand, and it seems to me that it is a still further confirmation (if any were needed) of especial providence and guidance; to make this clear I will use the freedom to inform thee, since thou hast done this kindness, of my circumstances during the past year up to the time in which thy last letter was received.

Our Monthly and Quarterly Meetings in Ninth month last, granted to me a minute of unity with my prospect of visiting the Yearly Meeting of Philadelphia, and of attending quarterly and other meetings as the way opened for it within the compass of Philadelphia, New York and Baltimore Yearly Meetings; also to attend

Indiana Yearly Meeting. My time has been mostly occupied during the year according to the prospect, but my work is not all yet accomplished. Besides attending funerals not far from home, I have travelled 9100 miles. It has proved true this year that farming in this section has been almost a failure; my own case was not an exception; my wheat was nearly destroyed, and our potatoes rotted so badly we had none to sell, though we have had enough for our own use; thus my available means for travelling were entirely exhausted, not a dollar beyond home necessity remaining; accordingly I saw no way but to hire money or wait for something to come from the ground. Just at this point I received thy check, which will enable me, when the right time comes, to further carry on my religious prospect. I think my sons with my help will be able to manage the farming; produce is so low and wages so high I think it not best to hire a man this year. Genesee Yearly Meeting is held here this season, and we are preparing for it; we have ample room, and shall endeavor to furnish the house in a plain way so that Friends shall be comfortable during the meeting. We hope thou wilt be with us on the occasion, and if so we wish thee to make thy home with us; when informed of thy prospect of coming I will send directions where to come so we may meet thee.

I have used great freedom in stating my circumstances on this occasion, for after I had received thy unsolicited and unexpected assistance, it seemed meet that the truth be told, that God should receive the glory. . . .

Thy assured friend,

SUNDERLAND P. GARDNER.

EXTRACTS FROM ANOTHER LETTER LATER IN ANSWER TO ESPECIAL INQUIRIES.

J. C. RUSSELL:

DEAR FRIEND:—I am glad to learn that thou and family are blessed with comfortable health. My own health is much improved. . . .

While travelling in Virginia I caught a severe cold, and instead of stopping and thoroughly applying the proper remedies as I ought, I continued my journey, attending meetings and changing lodging-places until I had finished the work in that vicinity; the last meeting I attended was Bucks Quarter at Langhorne. The visit throughout was satisfactory. I was accompanied by Edward Eldredge.

A few days after my return home I attended a funeral at Easton, north-east of Troy, during the coldest period reached this winter, which seemed to aggravate my cold; after returning home I was for some time confined to my bed, having a severe cough and catarrh in my head. For some time it seemed I was tending to a decline. But the cough has ceased, the catarrh has disappeared, and a pain which has troubled me for some years in my left side has ceased. Farming, as thou already knows, has not been favorable the past year; my potatoes were mostly destroyed by rot, and my wheat mostly eaten off by insects. From thirteen acres I had a little less than one hundred bushels, which, counting the cost of phosphate, the price of seed, the use of the land, and the labor to raise the wheat, made the expense more than twelve shillings per bushel, while it will bring in market no more than ninety cents. It is a close time with many farmers here, taxes being high. But I

feel thankful that we have enough for our present necessities, and trust for the future.

I have been from home the most part of the past year; my lot has been among kind friends. I have travelled by night and by day, and through the various changes of weather, and it has seemed to me that I have been sustained and strengthened by a power above human ability. I certainly should not have been able to finish the work I felt a call to do, had it not been for thy timely assistance. Surely I have cause to be grateful to thee, and to our Heavenly Father who has chosen thee as a dispenser of his bounty.

EXTRACTS FROM A LETTER, DATE UNKNOWN.

If we do not feel it laid upon us as a special duty to speak publicly of those matters which appear inconsistent with reason, and which of themselves hold no apparent relation to our circumstances or interests, it may be as well to pass them by wherever found.

I do not believe our Heavenly Father requires us to believe or trouble ourselves about mysteries, for "things revealed belong to us and our children;" and just as fast as anything, an act or understanding, is required of us, a corresponding revelation will be made to us.

"Faith is the evidence of things not seen," therefore the true faith "that works by love to the purifying of the heart," enabling us to overcome the world, is the kind easily understood and well pleasing to God.

A truth revealed to my own mind is as sacred, in my estimation, as though it had been spoken by Paul, Peter or John, or any other scriptural personage; because if my Heavenly Father speaks unto me, telling me of his will concerning myself, or my duty to others, is not his word as holy to-day as it was eighteen centuries ago? and is not the Spirit of truth that Jesus said should lead us into all truth, as good authority now as it ever has been in any age of man's existence? And when taught by this Spirit may we not discern between the false and the true, between bare tradition and things that livingly concern us, and may we not under such instruction judge of second-hand declarations as well as those to whom Paul said: "Know ye not that we shall judge angels"? (1 Cor. 6: 3.)

I value the Scriptures highly, for there is that in them which bears witness to the truth; the precepts and testimonies of Jesus contain deep springs of wisdom and instruction, and the code of morals that he held forth is just what the world needs, and is the only one that will ever prepare man to truthfully sing the anthem, "Glory to God in the highest, peace on earth and good will to men."

God in his goodness has given us many helps, amongst which the influence of worthy people, his messengers, in their various callings, and the Bible, especially the inspired portions, are very near to us; yet we should not make idols of any of them, or blindly receive everything that offers itself to our attention, for there are false angels to be met with as well as true ones.

EXTRACT.

In taking a review of my ministerial labors, I would not recall anything that I have delivered in public testimony. Some of my public communications have not been correctly reported—but those which I had the privilege of seeing before publication are correct, except a few errors of the printer.

I am accused by some of denying the divinity of Jesus Christ. I believe there is but one God, the Father of all, and do believe that all that was divine in Jesus, or any other, was and is of the Father; and that Jesus equally with all other men was dependent upon Him of whom it was said, "The Lord he is God in heaven above, and upon the earth: beneath there is none else." (Deut. 4: 39.)

Joseph E. Smith:

Dear Friend:—Thy friendly note of inquiry is at hand, and as my memory goes back to a time prior to the Separation, I can assure thee that the unpleasantness which resulted in the Separation in 1827 and 1828 did not originate because of alleged unsoundness of doctrines but from wholly another source. London Yearly Meeting of Friends, being the first one organized, was looked to as embracing the principal strength of the Society, which was natural and correct for awhile. But as the Society increased other Yearly Meetings were established in America, and until the organization of those meetings London Yearly Meeting exercised something like parental care toward

Friends as its members in all countries wherever they were. This was well so far; but in the early part of this century some of the ministers (members of London Yearly Meeting) visiting Friends here began to interfere improperly with the business and arrangements of the Yearly Meetings in America. They urged that a congress or principal meeting should be established, composed of delegates from each Yearly Meeting, mostly ministers and elders, and that each Yearly Meeting should contribute according to its means to pay the expenses of this congress, viz.: for time spent, board for themselves, keeping of their teams, and all incidental expenses. All important matters that came before the several Yearly Meetings should be referred to this congress for final decision. This aroused the feelings of many Friends who opposed, asserting that "each Yearly Meeting is an independent body, and should not be held in leading strings to London Yearly Meeting or any other." The project of our English Friends failed. Elias Hicks was one of its prominent opposers, but he was not to be forgiven. The shafts of envy and bitterness were soon discovered to be the weapons that the archers aimed at him. Thus commenced the unpleasantness in the Society of Friends, when it could no longer be said truthfully, "See how the Quakers love each other." But at this time there was nothing said of heresy or unsound doctrine.

Elias stood probably second to no member of the Society of Friends anywhere as a minister of the gospel, in greatness of talents, well improved, deep experience and moral rectitude. And as a faithful watchman he seasonably gave the alarm when any innovation against the healthful order

of the Society was proposed, whether from England or nearer home. Therefore in order that the prestige of English Friends should be continued here, it was necessary that the influence of Elias Hicks should be counteracted or destroyed. In order to produce this result, the English Friends claimed that Elias Hicks was unsound in doctrine, and that he and those Friends who would not join with them should be disowned from Society. (*Proceedings in New York Yearly Meeting in 1828.*) On the opening of the Yearly Meeting on Second-day morning, Thomas Shillitoe, a minister from England, protested against the meeting proceeding to business until certain persons present had withdrawn. Here was a palpable case of foreign interference.

Being present, it seemed to me that London Yearly Meeting assumed authority, as manifested by their numerous ministers here at that time, to endeavor to exercise a power over the Yearly Meetings in America in religious matters similar to that exercised by the English Government politically toward the colonies, which they could not bear, and hence the revolution; the coincidence was clearly seen.

The Society of Friends never having adopted a creed in such a way as to set metes and bounds in all things pertaining to doctrines perhaps never was a unit in belief concerning them. This appears evident from their writings and sermons. But while they went forth clothed with the best garment, love, a difference in belief, where it admitted no turpitude of morals, was not used as a matter to judge one another.

But in the case of the Society of Friends, unjustly

called Hicksites, there has been a pharisaical spirit manifested against it similar to that which brought Jesus to the cross. But there is a reaction gradually progressing which I rejoice to see. It is working like leaven in England. The work entitled "A Reasonable Faith" gives evidence of it, and there is not and never was a true faith except it was a reasonable one. I have stated some of the circumstances which led to the separation in the Society of Friends as I saw and understood them as they transpired.

In regard to the birth of Jesus. Elias Hicks, in answer to a query of Thomas Legget, Jr., of New York, said, "I have ever believed and asserted, from my youth up, that I had as full a belief in the miraculous conception of the fleshly body of Jesus Christ as it was possible for history to give belief, and I may now assure thee that I never thought or said that I believed Joseph was his father." (Book of Letters, page 226.)

As to George Fox I confess I am not satisfied in my own mind what his belief was on the subject. His style of writing is rather peculiar, sometimes complex, abounding in repetitions. But he did not place much value on externals and non-essentials in religion. He said the Son of God and truth are synonymous, meaning the same thing, and whether he believed in the miraculous conception or not, the one or the other I think by themselves would make neither the better or the worse man. I esteem him as a devoted servant of God.

The separation in New York Yearly Meeting was forced upon Friends by ministers, members of London Yearly Meeting. They were sorely disappointed in failing to draw after them a majority of the Friends here, but

they rejoiced in the success in producing a separation; in setting Friend against Friend, husband against wife, and wife against husband in matters of religion; in short, greatly hurt the character and checked the influence of the Society at large.

Thy friend,

SUNDERLAND P. GARDNER.

SUNDERLAND P. GARDNER:

DEAR FRIEND:—I have spent a good deal of time reading the cause of the Separation. I found it elaborately given by the Orthodox, but nowhere could I find Hicksite defense. Thee has given the cause intelligently and very satisfactorily. I was led to search for unsoundness as charged. In order to draw comparisons I first read the great trial which drew from witnesses various doctrines. This caused me to read Hoag-Shillitoe, which latter bore in foot-notes many extracts from Hicks and others. I then felt drawn to read E. Hicks' Sermons, Comly, Kersey, Fox and Barclay, to know whether Elias had departed from the ancient faith. I found all very profitable reading. I had about concluded Elias had presented a stumbling-block, until I received thy very acceptable letter. The first stumbling-block, as I understand it, was spoken at Arch Street, 1824.

"Who was his father? He was begotten of God; we cannot suppose that it was the outward body of flesh and blood that was begotten of God,—but a birth of the spiritual life in the soul. We must apply it internally and spiritually. For nothing can be a son of God, but that which is spirit; and nothing but the soul of man is a re-

cipient for the light and spirit of God. Therefore nothing can be a son of God but that which is immortal and invisible. Nothing visible can be a Son of God. . . . By the analogy of reason, spirit cannot beget a material body, because the thing begotten must be of the same nature with its father. Spirit cannot beget anything but spirit, it cannot beget flesh and blood;—no, my friends, it is impossible."

After reading the above, I felt like appealing to thee, thinking from thy age and experience thee could speak from personal knowledge upon this point. While I am writing this, please allow me to extend my remarks. When Jesus promised that the Father would "send another Comforter," what was the Comforter? Was it different in essence or quality from what many have realized since the birth of Adam? Jesus said his disciples looked up to him too much; to the outward, for it is readily seen they could not realize the presence of the Holy Spirit, while he was here bodily.

They continued to look on his earthly power to set up a temporal kingdom. This was evident by the question they proposed; Lord, wilt thou at this time restore the kingdom to Israel? Jesus knew they looked too much outward to turn inward to that Light, which he well knew was inherent in each and every one, ready to guide them. I do not think Jesus' departure is now preached among Hicksites as being necessary to fulfil the Scripture, nor that he should become a sacrifice for the sins of the whole world. But that he naturally became a sacrifice, as many have since done, and that his shedding material blood did not expiate the sins of any part of the world, except indirectly, through the effect of his example and preaching,

which taught the whole world the means of salvation. I am in somewhat of a dilemma upon the term mediatorship, and hope thee may see clear to say something on this point; if not, let it pass. That Christ is the only mediator between God and man,—does this not make Christ or the Spirit somewhat distinct? If not distinct, please tell me in what does the mediator consist? To say God was manifest in the flesh, to say God and Christ are one, and to say Christ is the only mediator between God and man, is a doctrine I cannot quite reach. I feel concerned to make my point of inquiry as clear as possible. What are we to do about the Christ, or that spirit which belonged to Jesus? The writers say that Christ has dwelt in mankind, and was considerably manifested to the patriarchs, prophets and holy men. If we hold that Christ in a measure is distinct, I can understand. If there were nothing belonging to Jesus except what has been made known to others, a plain question right here occurs to me. What have we to do now with Jesus born of the Virgin Mary, or of his Spirit which was conceived of the Holy Ghost? Thee may think I ought not to ask this question, but it is one I have thought about, and I feel whatever impression thee has, if imparted at all, would be done in a clear manner without ambiguity. I am willing to ascribe all to Jesus, but do not think externals make much difference so long as we live by Micah 6: 8. Some of the foregoing remarks might lead churchmen to ask, Where is Jesus now? If I were to answer that his atoms have returned to their parent dust, and his soul rests with its God, they would say, Down goes the Christian religion! I could say, No; for the principle upon which Jesus based his doctrine will

last forever, and when we place religion on such a basis, it will be understood, cherished, and appreciated.

Ideas and doctrines may change, but the structure will grow and remain throughout eternity. "The Reasonable Faith" I read last summer. I have not written with a view to controversy. If thee answers any part, please notice the paragraph of E. Hicks and the mediatorship, also my last question. I hope not to intrude upon thy attention. I am favorably impressed with thy plain delineation of the principles of truth.

Respectfully,

JOS. E. SMITH, M.D.

Yardley, Pa.

NOTE.—By a brief subsequent letter, J. E. S. expressed full satisfaction with S. P. G.'s answer to the foregoing, but it did not appear among the manuscript.

LETTER OF ELIZABETH FREEMAN.

S. P. GARDNER:

MY DEAR FRIEND:—It is with hesitancy and delicacy of feeling that I intrude upon thy time, and perhaps season of rest, realizing in a measure how fully thy time must be employed, and how sweet the occasional respite from labor must be, but there is a subject upon which I would like to get thy views, providing it shall seem best to thee to give them.

In conversation with a young inquiring mind recently, the subject of the "flood" or "deluge" of Noah's time was brought up, and my expression of some doubt as to

its ever having taken place literally, as we might conclude from simply reading the account as recorded in scripture, was cause of some surprise.

It has long seemed to me contrary to the attributes we ascribe to our Heavenly Father that He should ever have repented having made that which He at one time pronounced "good," and not only good but "very good," or that he would have employed such a means to destroy the workmanship of His own hand or creative power, but have felt to advance the idea with great caution, not wishing to harm one of the least of the little ones, or to advance any views that might be erroneous; also I have not been able to discover a spiritual application of it that seems satisfactory, therefore my mind has turned to thee as one of large experience and deep spiritual insight, and also a very dear friend, to show me my error or confirm my convictions as the case may be,—that is if thee feels it best to give it any attention. . . .

Thy attached friend,

ELIZABETH FREEMAN.

Orchard Park, First month 15th, 1888.

A LETTER TO ELIZABETH FREEMAN.*

DEAR FRIEND:—Thy friendly note of the 15th inst. came duly to hand, and contents carefully noted, but during ten days past I have been afflicted with an epidemic cold, confining me to the house, and nearly disqualifying me for doing anything.

* In reply to one asking his (S. P. Gardner's) opinion respecting the flood having occurred as recorded in scripture.

I have for a long time had doubts about such a flood as stated in the Bible; also of some parts of the story of Jonah, and about the three men being cast into a furnace heated seven degrees beyond what was necessary to melt iron, and not even their clothes affected.

Yet there is no doubt there was a warp of truth in them which gave a start to the legends, and whatever circumstances or truths there were, passed along traditionally a great length of time before they were written, and as they passed from age to age, by accretions became clothed with very different representations from what were the facts in the commencement.

If there really were a flood, as probably there was to some extent, there are good reasons to suppose that it did not cover the whole earth, for in order to cover the tops of the mountains the waters must have been over five miles deeper than at present, and if so, what has become of them? Besides that, there are numerous animals in America that are not found east of the Atlantic. It is, I think, reasonable to suppose that if some animals from America had been gathered into the ark, after the flood had been dismissed they would have multiplied and left some of their posterity there before coming back to America, where only they are now known to exist. A chain is no stronger than its weakest links. "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart;" again, "For it repenteth me that I have made them;" these are weak links, and sufficient to destroy the chain of the whole story.

I have said there was probably a warp of truth originally in them, but the woof that was interwoven in process

of time, no doubt long before they were written, has so obscured the fabric that we cannot now discern what was the truth.

I am of the belief that all scripture given by inspiration of God, or any truth revealed for the benefit of man, will be expressed in such terms as to be understood by right reason, and proved to be truth by experience. "Things revealed belong to us and our children; secret things belong to God."

I think no faith is required of us any further than evidence is furnished to build it upon, hence religion that stands in mystery is not the religion that can benefit us.

Among many subjects that might be referred to I will refer to but one, the circumstance of the sun and moon being commanded to stand still to enable Joshua and his army to more successfully destroy their enemies. "Sun stand thou still upon Gibeon, and thou moon in the vale of Ajalon. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." (Joshua 10: 12–13.

I do not suppose there is an astronomer on earth that will admit its literal truth, and it is set forth in such terms that there is no mistaking the meaning. I therefore think that none will claim it to be the word of God except religious fanatics.

From thy sure friend,

SUNDERLAND P. GARDNER.

ANSWERS TO A STUDENT AT SWARTHMORE.

E. H., Esteemed Young Friend:

Thy note of the 21st of First month came seasonably to hand, but poor health is my excuse for not answering it promptly.

As to just what the different Yearly Meetings set forth as proper to be read, I am not posted, further than concerning those writings generally approved by Friends from the organization of Society to the present time.

In selecting a course of reading, I would advise young people to try to get the benefit of the practical experience of their parents and teachers, or of some elderly Friend, who, on account of virtue, wisdom and learning, may be trusted; for the knowledge derived from the experience of such is of incalculable value to the new beginners in any path. As a rule, it is safe to choose our reading as we would our companions; purity, honor, honesty, justice, human-kindness and intelligence, are attributes we could not dispense with in a friend. Could we take into our confidence, into our very souls, the companionship of a literature less worthy? I do not deem the particular form of a composition as constituting the life of it, but the essence, the meaning, the direction, the final impression, —or, in other words, the influence upon our dispositions is the thing to be considered.

It is well to know something of the world and of human nature with which we are necessarily surrounded, but I would not advise a child of mine to wallow with the swine (excuse me) in the mire, in order to know what

kind of sensation contact with the mire might give. I would rather he would look on from a distance, if at all, and keep just as far from both swine and mire as possible. I would not wish him to mingle with the low and sensual either in mankind or books in order that he might know what evil is, but I would have him know as Paul would have Timothy know (2 Tim. 1: 7).

In this present day we are so happy as to have access to good publications in great variety, and on every legitimate subject, and should hardly be tempted to seek the lower grades of literature. As for novels, I do not read them, and so have no experience to give, but looking upon them as compositions, I suppose that one from a pure and good writer, containing only pure and noble teachings, might be to the mind what a dish of fruits might be to the table, —a dessert but not a meal; it might be a recreation to a mind fatigued with solid study, it might be a lesson, an encouragement, a comfort to a burdened or uncertain heart in some conditions, but, like the dessert on the table, innocent, and useful to a certain extent; but too much of it will weaken, and in the end destroy.

The saddest thought that comes with this is, that, like the Egyptian plague of frogs, these works, and the worst class at that, often come into our houses, even into our bed-chambers and kneading-troughs, to the exclusion of better matter; for thou knows that "two things cannot occupy the same place at the same time." As the vast amount of precious time and brain labor consumed with so little profit cannot come back to us, and considering the time and power given us are no more than we need for use, had we not best be wise and careful?

As for plays, I do not personally know much about them, but like all else, if they are pure and useful, let them do their proper work; if not, beware! Whatever unduly stimulates the mind will weaken the understanding, but whatever is healthy truth, whatever can prove an auxiliary to enlarge and strengthen the intellect in the right direction, is and ever must be right.

Thou asks concerning evolution. I have never read the authors, but from the impression I have received from the remarks of others, I would suggest that if thou art strong enough to walk in a, to thee, unknown path, to wander in a strange forest, or trust an unproved bridge, thou may get some science out of their writings; but I would also suggest a guide. It is very easy for human curiosity, if not on guard, to be led in ways it does not know and by means it does not understand. Science proved is always truth; speculations or theories unproved I should prefer to handle with gloves on when I had plenty of time.

But the best thought I can give to your precious, and no doubt very interesting, school is, In all things "mind the light" of God in the soul; that never will lead astray nor leave you in the dark.

My idea of evolution is, that as the flower is evolved from the bud, as light is evolved from its source, so, with proper care, useful and great thoughts may be evolved by study and cultivation, and all obtainable good may be evolved by a natural and God-directed progress.

I remain,

Thy friend and well wisher,

SUNDERLAND P. GARDNER.

TO B. F. THOMAS.

THE monthly meeting of the Society of Friends of Farmington was organized the 21st of Fourth month, 1803, and opened by a minute of Easton Quarterly Meeting, held at Easton, Washington County, New York, 16th of Second month, 1803. It was composed of members who had emigrated from Easton, New York, Massachusetts, Rhode Island, New Jersey, Pennsylvania and Maryland, and the limits of the meeting extended from the outlet of Cayuga Lake, westward to the Niagara river, and from Lake Ontario on the north, into the northern part of Pennsylvania.

The first meeting-house was of logs, and built in 1796, and was burned the latter part of the year 1803. A framed one was built in 1804; the clapboards were riven from cedar and the nails wrought. The increase of members rendered it necessary to build a larger house, which was built in 1816 and 1817, forty by seventy feet, two stories high, and estimated at the time it was built to seat 2,500 people. This is the house now occupied, and has been, by the Society of Friends first organized as above, ever since it was built.

The number of families and their names you have already from the records, for the Society was a unit until 1828, when a division took place, a minority leaving the Society, and establishing a separate meeting; they are distinguished as Orthodox or Gurneyites, from Joseph John Gurney, whose doctrines they adopted.

The cause of the separation in America arose from the

fact that the influential part of the Society in England had adopted many of the doctrines of the high church, which the first Friends were earnest to bear testimony against, and for a few years previous to 1828, a large number of their ministers came over the water and endeavored to induce American Friends to follow their example in departing from the ancient land-marks in doctrines and practice. But Friends in America very many of them knew the truth of the principles of the Society as exhibited in the life and examples of Fox, Penn, Pennington and many others, and were not prepared to receive or sanction the innovations which the English Friends endeavored to fasten upon them. But they succeeded in getting many followers, hence the division.

This Society never adopted any formal creed, but were left to worship God according to the dictates of their own conscience. They, however, ever professed as a Society that true worship which is acceptable to God and profitable to man,—He, being Spirit, must be worshipped in spirit and in truth. Also that the grace of God that bringeth salvation hath appeared to all men, teaching them that, denying all ungodliness and the world's lusts, we should live soberly, righteously, and godly in this present world.

The organization of the Society of Friends is upon true republican principles: every member has equal privileges one with another; neither minister nor elder has an authority over the flock or individuals. Each has a right to speak to any business and be heard, and that which appears to be the expressed judgment of the whole is adopted. If any proposition meets with considerable opposition it is either laid aside or continued upon minute for

further consideration, if the opposition is not withdrawn. This being the manner of doing all their business pertaining to the church.

When some of the ministers from England came into their meeting and undertook to dictate about church affairs very much in the same spirit which was manifested on the part of the English here in America in 1776 in political matters, the Friends therefore refused to be controlled or dictated to by them, and when they found they could not rule they produced the division by leaving the meeting, and got all they could to follow them, giving to those who would not follow them the epithet of Hicksite, a name never taken by Friends, they acknowledging no other name than that of "Friends."

A Yearly Meeting was established at Farmington in 1834, embracing the Friends of western New York, the Canadas, Michigan and northern Ohio.

SUNDERLAND P. GARDNER.

Canandaigua, N. Y., 1889.

LETTER TO JEHIEL J. MOORE.

ESTEEMED FRIEND, JEHIEL J. MOORE:—After receiving thy note stating that thou intended to forward to my address a book which thou thought very clearly set forth the principles of the Society of Friends, I concluded to delay answering until I could acknowledge the reception of the book, but it has not come to hand, hence I write to say that I have not forgotten my promise to thee when at Richmond. Many times has my mind turned toward Friends composing

your Yearly Meeting. I well remember the daily exercise of my mind while with you, though mostly kept to myself in silence, and I finally came away without that evidence of relief which I desired on leaving.

But it is better perhaps to be thus, than to feel that I ran when not sent. I was, however, upon the whole, much strengthened and encouraged while there in witnessing the devotion of so many Friends in the cause which I think must be truly felt at heart by every true Friend, viz.: the cause of righteousness, which branches out as from a central perennial spring, watering, invigorating and revivifying the different kinds of soil, stimulating to prolific production in bringing forth such fruits as the peculiar strata of soil are congenial to, but to drop the figure, men have gifts differing widely in their character, and which a wise Providence has so arranged that each may be peculiarly fitted for some particular kind of labor in the great work of elevating common humanity above the fluctuating waves of instability. I thought I saw among you a clear evidence of the diversity and strength of talent, which if rightly improved would promote the state of things above alluded to.

It seems that conditions alluded to prophetically in the scriptures are being at least partially fulfilled in this day: "Behold the time cometh when I shake not only the earth but also heaven, that that which is shaken may be removed, and those things which cannot be shaken may remain." So likewise the earthly human governments founded in error, and sustained by violence and a spurious lettered dogma upon which rests a false religion, need this shaking and agitation until that which is false and not

founded on justice and truth shall be removed out of the way. But tradition and the wrong practices under it have great power over men, sealing their hearts against the reception of truth notwithstanding it may be declared in truth's own authority.

What I greatly desire for Friends is that they may stand firm in that power and wisdom which will give ability to do their share of the work of reform and advance, not in a fanatical or over-zealous spirit, but with that calm, enduring, yet persevering spirit which has ever characterized the works of true Friends, and I may add, of all real Christians; and I may furthermore state that I believe that very few are the peculiarities that Friends can afford to part with and still claim to be Friends.

I need not go into particulars, but the plain language is a language of truth, and some may say there is nothing in dress, yet I answer if there is no principle, there is no Friend, and so with regard to all other testimonies.

LETTER OF EDGAR M. ZAVITZ.

SUNDERLAND P. GARDNER:

DEAR FRIEND:—It has been living with me for some time to ask thee two or three questions that crop up occasionally in the study of the First-day School Lessons. I ask them for private satisfaction.

First. Did God command Abraham to sacrifice Isaac? (See Gen. 22.)

Second. Did God command Saul to destroy the Amalekites? (See 1 Samuel 15: 18.)

Third. Did God intend that Israel should "possess the land," as was promised, by the sword? or might they have done so in a better way?

Thy friend,

EDGAR M. ZAVITZ.

REPLY.

First. Did God command Abraham to sacrifice Isaac?

Answer. No farther than to make a surrender of him, or sacrifice in his own mind, but not by any means to take his life. Had God so intended the command would not have been changed and Abraham forbid doing so. God said of himself, "I am the Lord, I change not." (Mal. 3: 6.) Again it is said, "With him there is no changeableness nor shadow of turning." But had God commanded Abraham to kill Isaac and then commanded him not to do so, it would show changeableness and shadow of turning. The story is badly told and will not bear just criticism, for it represents God as having learned something that he did not know before proving Abraham.

Second. Did God command Saul to destroy the Amalekites?

Answer. No.

Third. Did God intend that Israel should "possess the land," as was promised, by the sword? or might they have done so in a better way?

Answer. It would be unjust to take possession of what is called the "promised land" by the Israelites by the sword, or any other way than by consent and amicable agreement with the owners of the land. It was a case

similar to the invasion of America by the Caucasian race, and it seems to be copying the same thing on the same principles and similar motives of covetousness and lust of power, both cases claiming not only the approbation of God, but the command of God to justify them in their cruelty and injustice. As my answer may seem in the estimation of some to be infidel, I will refer to some scriptural passages, not as authority, but corroborative of what I have written.

In the first place I assume that God never in a single instance commanded directly or indirectly men or nations to make war upon or destroy each other. We will take the case of David, who claimed that his wars were from divine authority, that when he appealed to or consulted with God, he was commanded to go forward, therefore his wars were stamped as wars of the Lord. David was a religious man and was intending to build a house to the name of the Lord, but it is stated that God said unto him, "Thou shalt not build a house unto my name, for thou hast made great wars and shed much blood in my sight, therefore thou shalt not build a house unto me."

Can it be supposed that if the Lord had directed David to engage in the work of building a house to his name He would have withdrawn the command, and then charged him with the great sin of making many wars and shedding of much blood?

Jesus, the highest authority in the New Testament, said, "Blessed are the peacemakers, for they shall be called the children of God." If we accept the precepts of Jesus, it follows that God is a peacemaker, and if once a peacemaker then always a peacemaker, for He changes not.

Coldstream, First month 13th, 1890.

[The following manuscript, addressed to a friend, without name or date, was found written with a pencil on a piece of tissue paper, and had become so blurred in places as to be scarcely discernible.]

ESTEEMED FRIEND:—I received thy letter dated 23d ult. It is pleasant to be remembered by distant friends, and the chain of friendships may be kept somewhat brighter by written communications when we have not the privilege of personal greeting.

Thy letter, I perceive, contains two queries, viz.: "Wherein could regeneration have been necessary for him (Jesus) to pass through who had always been in unity with the Father, brought forth by his power, and doing his will alone in all things, resisting all temptation, and entirely free from sin?" and secondly, "What are thy views of a future state of existence?"

Answer. First—A necessity for regeneration does not necessarily require that one should first be a sinner. The term regeneration, when applied to man, means the submission of all his powers, including his will, to the will and government of God. Adam stood in need of this, and had he obeyed he might have been dipped into a baptism of deep proving, yet had he taken the cross, he might have passed safely through regeneration without sin. Jesus stood in the same condition as did Adam before he sinned, and like him was a son of God, and both had in them that which was susceptible to temptation. In this both stood upon the same ground, "for Jesus was made of the seed of David according to the flesh," and if of the seed of David then also of the nature of Adam, the same propensities,

passion and will; and admitting a miracle in the birth of Jesus, it changed not the man nature, for he was tempted in all points like as we are, which could not have been except his nature was like ours, with propensities, passions and will constituted the same, yet to Adam's temptations he neither yielded nor fell; showing that Jesus was also tempted, but he took up the cross, trusting in God, and submitted his own will. Although the effort was great, the struggle hard to endure, yet he experienced regeneration and was saved from sin. He set an example for us to follow in regeneration as in other things.

A great mistake has arisen from the fact of theologians setting forth Jesus to be what he was not. They have divided God into three personages, and claim that Jesus was one of them, which if true would make Jesus in all things perfect as God, whereas in truth nothing can be farther from the truth. God is perfect as God, a being to whom nothing can be added or taken from as to fulness—but of Jesus it is said he learned obedience by the things which he suffered, and in learning obedience there was a schooling of power, and a submission of his will as he was passing through regeneration and advancing in knowledge. It is also said that he was made perfect through suffering. There was a time then when he was not perfect, and in passing through the probation necessary to arrive at perfection came that state in which his will was wholly submitted to the divine, or in other words, he did the will of his Father.

After Jesus was taken from the sight of John, in the Spirit, then his declaration: "To him that overcometh will I grant to sit with me in my throne, even as I also over-

came and am set down with my Father in His throne;" so that Jesus experienced the same overcoming which we must experience to sit with him in a throne of victory or power over all opposing things. "He was made in all things like unto his brethren;" if so, there was the same necessity for him to experience regeneration as for them. Therefore, if I am correct, there is necessity for the innocent and pure to experience regeneration, a state in which the spirit-truth leads and controls, instead of the will of man.

Second. The subject of the future state is one in which people have been differing materially, and but little is really known of it. None have returned to tell us, and I do not consider it necessary that we should know, or more would have been developed. Our day for work is now, here, in this pleasant state of being, and if we are faithful in the discharge of our duties required under present circumstances, we need have no fears as to the future.

I am a believer in a future state, or a condition in which all that is vitally essential in constituting this wonderful being will continue to exist or live, after the visible earthly tabernacle is returned to the earth or its kindred elements. That part which is created in the image of God will return to Him; hence, in Scripture language, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Returning to God, I hold simply to refer to the spirit being set free from its earthly tabernacle, when it will be more sensibly in the presence of God without respect to particular location, for God is present in and fills all space, a being whose centre is everywhere and circumference nowhere.

I probably view the state of the soul or a spirit in man

somewhat if not entirely different from others. No doubt the Creator in the plenitude of His goodness and exercise of His wisdom and power so arranged that man might advance higher and higher, or in other words, might experience continually accessions of happiness; so that after we have had (those who have lived long enough for the development of the labor of our being) a day of probation,—yet we in this state see things but darkly,—but when our spirits are set free, it will be like being born into another or comparatively new state, and as much higher in comparison than is that of the child born in this world, as the light of day is higher than its state of embryo.

Children are innocent and pure, and in a state of Divine acceptance, but a great part of them are taken from the world before the law for their direction is developed; but their being taken out of the world I do not consider necessarily prevents an advancement or higher development somewhere.

The idiot, whose faculties of mind are dwarfed because of an unfavorable physical development, I cannot suppose must ever remain so, but when set free may advance, and in his powers freely act and grow stronger.

A sin, or a transgression of the laws which God has fixed in our being, retards our advance in this world, and makes us unhappy by keeping us from the enjoyment of the harmony necessary to promote us in righteousness and peace. It is like a disease of the body which weakens and emaciates, and, if not removed, results in death. So sin, when continued until all of man's powers consent, constitutes a finished result in death, or a separation of the soul from its only source of happiness.

[In the First month, 1890, he wrote the following in reply to a letter received from H. Ogborn, of Richmond, Indiana, with whom he was entirely unacquainted.]

FRIEND H. OGBORN :

Thy note of the 4th inst. came safely to hand. Thou seems to be an independent Unitarian, and thy creed *love to God and man*, with desires for more light, love and purity.

I concur with the above declaration, and am glad to learn that some people in this day are making an advance from the old so-called orthodox systems, and are coming to a better understanding of the relation which we bear to God and He to us. When we come to acquaint ourselves with God, not from tradition, nor from the laws of nature out of ourselves, but by the revelation of Himself in our own hearts, we learn that he is not an angry, revengeful being, but a kind Father, a God of love; and as He kindles love upon the altar of our hearts, obedience on our part keeps alive the flame. We have been taught in the Scriptures, especially the Old Testament, that we must fear God, but that is not the condition we should occupy, for in all fear there is torment. He that feareth is not perfected in love; perfect love casteth out all fear.

One of the many obstacles obstructing the advancement of truth and true religion in the world is the doctrine of the Trinity, which was born of a fallen church, and declared by its parents in their innocence and inexperience to be a canon of the church.

While it is said to be a declaration of God concerning Himself, yet I would have thee compare and note the difference from the following, viz.: "I am God, and beside

me there is none else," "I am the Lord, and beside me there is no saviour," "I am God, and not man."

Thou sayest thou hast long felt it to be thy duty to preach the gospel, in which is thy delight. If thou art called to preach the true gospel of Christ, He that has called thee to the work will also furnish the necessary anointing, as was the case with Jesus, who thus applied the fulfillment of a prophecy to his own mission, viz.: "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach the gospel to the poor," etc.

I am confirmed in the assurance that all ministers need this anointing to make them true gospel ministers, as Jesus did. And being assured that they have the call and anointing, they should not let dogmas, creeds, opposition, pride, nor orthodoxy prevent or discourage them from fearlessly doing their duty. Paul said: "Woe is me if I preach not the gospel."

The gospel to which I am alluding is "the truth of God," and is not learned from books nor at theological schools of learning, as lawyers would study to qualify them to pursue their calling successfully, but that which Jesus charged his disciples to wait for, "The Spirit of Truth, which would lead into all truth."

I know not of any way of obtaining the crown of peace and satisfaction but by way of the cross, or in other words, laying a proper restraint upon the passions and propensities of our physical natures, that they may be kept within the allotment designed for them by our Heavenly Father. None are sinful of themselves, and error only comes in when we pervert to make a wrong use of them. When we become acquainted with ourselves we shall discover that

sin never entered the world through any other door. We find there are really no other devils than wicked men, and none of us have ever been tempted by any fallen angel or personal evil spirit that came from without us, therefore we have reason to doubt that such a being ever existed. When we are tempted, the prompting comes from our animal passions and lusts.

There is no mystery in true religion. If our Heavenly Father requires a work at our hands, He brings His requirements down to our capacity to understand what He desires. Thy friend,

S. P. GARDNER.

Farmington, First month 15th, 1890.

[We find the following letter addressed to Nathan Borton on the doctrine of the "Trinity." The date is unknown.]

ESTEEMED FRIEND, NATHAN BORTON:

I received thy very acceptable epistle yesterday. It found my health improving, and I think my wife's health also somewhat improved since my return home.

I perceive that our West Unity friends are somewhat divided on a certain subject; yet in one sense generally satisfied. I have but little to say on that subject further than if the motives are right, and the life and practice correct, a mere difference of opinion or belief as to doctrine, which leads to no error in practice, will not keep us out of Heaven. Men have been too critical upon these subjects, and in their efforts to bring mankind to a unity

of belief, have too much overlooked and neglected the substance; hence the barren state of religion and the great surplus of doctrines in the world.

As to the statement that God has but one son, it strikes me as singular, or rather strange, that any rational man should make the assertion in general terms, for the position is untenable and un-Scriptural; but I suppose the ground upon which he based the assertion was that of the Trinitarian doctrine, that the Godhead is composed of three persons, a dogma which is dark as Egyptian darkness, and had its origin in the fourth century of the Christian era, after the Church had become corrupted, and had in a great measure gone into the wilderness. It was then decreed by a council of bishops and priests that it should be held as a canonical doctrine of the Church, and that those who would not so acknowledge it should be pronounced heretical, and punished accordingly. Many lives were sacrificed to establish this doctrine of the Trinity, which was conceived in ignorance and maintained by persecution and tyranny. Jesus took no such course to advance the interests of his religion. What is the basis of this doctrine of the "Trinity?" It is this: that the Father, the Son, and the Holy Spirit, these three, combine and are one, and equal in power and glory. Now did any rational man ever believe this? No; no further than he is under the power of tradition.

Now the term son implies *one begotten;* consequently there was a time previous to this begetting when there could have been but two persons in the God-head, thus clearly proving the error of the doctrine. Again they say the three are equal in power and glory, but where is the

proof? Should we concede it, what would follow? If there be three equal beings or personages, then three equal wills, and it is clear to me that where there are more than one will guiding and controlling, there can be no direct purpose, and if harmony be necessary to make a condition of heaven, which of them is to submit if all are equal? But here comes the Trinitarian, exclaiming, These are great mysteries, and it will not do for us to reason regarding them; therefore mankind must be compelled to believe blindly something God never required of man.

But let us return to this three-fold being, each part equal in power and glory, which they sometimes express as God the Father, God the Son, and God the Holy Ghost. Now if each of these is equal with either of the others, then there must necessarily be three equal and distinct Gods; and, logically speaking, it would be folly to deny it, but if they take the other horn of the dilemma, and say that it takes the three to make one God, then each one separately considered has but one-third of the constituents necessary to make a God; hence to call upon God the Father to assist and to save us would be futile, unless we accept the three different names as meaning one and the same thing.

Now I conceive the truth of the subject to be this,—that there is but one God, according to the declaration of Jesus, who turned the attention of the man that called him good Master away from himself, saying, "Why callest thou me good? there is but one good, that is God." It is therefore clear to me that all good comes from this one God, whom Jesus called my father and your father, my God and your God. If these declarations of Jesus are true, then firstly

there is but one God, and secondly Jesus included others with himself as sons of God, which is also confirmed by the Apostle John: "That as many as have the spirit of God are the sons of God." Now will they say that none have the spirit of God, which would be equivalent to saying, "There are no sons of God"?

But I suppose they stumble at the term, "the only-begotten of the Father," than which to me there is nothing more clearly understood, for the only-begotten of the Father is that which only proceeds from the Father, which is the emanation of His own spirit, and was the beginning of the creation.

By figure it may be compared to the outward sun, sending forth its powers actively in the characters of properties of light and heat, which are of themselves of its own nature, and which would apply with equal truth if the sun should say to the light it sends forth, Thou art my son, this day have I begotten thee; that being truly the case, as it is ever emanating from him.

So it may be said with regard to the spirit of God, His spirit is ever going forth, and hence the expression, "this day have I begotten thee," is just as true of the present day as in any other day or age, for as many as receive the spirit of God and obey it, are the sons and daughters of God.

It is also called Christ, because it is the anointing power of God, and the Apostle Paul clearly understood the subject when he preached, "Christ the power of God and the wisdom of God." Were the power of God and the wisdom of God ever separated from God? Let enlightened divines answer.

SUNDERLAND P. GARDNER:

ESTEEMED FRIEND.—Thee may be somewhat surprised to find a letter from me; but it has been a long time since we have heard from thee, and then only indirectly; and I felt it to be no stretch of courtesy thus to address thee in the spirit of inquiry as to thy health and enjoyment, feeling as I do that thou hast been so long spared, and well preserved to do thy full part in the Master's vineyard, that surely thy reward must be sweet. And if rewards and recompense are in proportion to the toil and labor bestowed, thy cup must be full.

It seems to me I should enjoy very much a visit with thee again. What are thy feelings in relation to our Society. Art thou inclined to look favorably or otherwise upon it in its present condition? I have my own thoughts in reference to it, and it would do me good to hear from one of thy age and experience.

I find in my travels a very receptive and appreciative feeling with the people, both in and out of Society, and that at no time in my knowledge has it been more so.

But the laborers that can go abroad and devote their time to the ministry are few. What are thy thoughts of the duty of our Society in this particular? There was I cannot question the need of helpful hands, and without that our part could not be performed, marvelously as it may have seemed at times. Are we to depend upon individual faithfulness on the part of those blessed with abundance, or does thou think Society as a body will feel to assume any responsibility in this direction. I do not write this because I feel disturbed about it, nor can I say

that I am in favor of the latter thought, but felt best to ask thy opinion upon it.

I attended Saratoga and Duanesburgh Quarterly Meetings a few weeks ago, and felt them to be very highly favored seasons; finding the people so hungry and appreciative; and many not in membership with us gladly accepting our views, but still standing outside of Society, being but little use in its support. A letter this morning from our friend Samuel Cary, of Albany, reports Mary Davis quite poorly. It looks doubtful if she remains long with them. They feel very small and poor of themselves, but a good many gather in when a preacher comes, and ask in the meantime when he is coming again. Must we make an effort to meet such conditions? But I am wearying thee with many questions, which thou may not care to answer. It would please me to have a few lines from thee at least, and believe me thy friend,

ISAAC WILSON.

Bloomfield, Ont., Twelfth month 10, 1890.

ANSWER TO ISAAC WILSON.

ESTEEMED FRIEND:

Thy friendly letter is at hand, contents noted. I find by it that some things which have long been revolving in my own mind have claimed the attention of others, though I have not communicated with anyone concerning them. The future of our Society will depend upon the faithfulness of its members in practically exhibiting in their lives the truths of their profession. There is a great difference

between making a high profession by talking and arguing doctrinal points, and knowing the truth by experience; for men may be zealously engaged in the former, while quite destitute of the latter. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

The Society of Friends has for a long time labored under many disadvantages; far back, a faulty discipline, carried out to the letter, deprived it of what might have been an increasing strength to it, for the clause concerning marriage drove many well-inclined young members from the meetings (see Ed. 1810). Thus was lost to Society the very class which should have filled the ranks of the elders as they passed away, and now, though the required change has been made, it is too late to remedy the difficulty. The division of 'Twenty-seven and 'Twenty-eight injured the Society to a large extent, and the name "Hicksite" imposed upon Friends had a bad effect; those who are not well-informed get the impression of a new Society. I am free to say I am not a Hicksite nor a Foxite; I profess to be a Friend, and neither need nor desire any other name; the light and truth of the present is, I believe, sufficient to lead and direct without borrowing from any man.

But to return: Then came up the subject of slavery, and many Friends were exercised as to the best manner of abolishing it; and there was a division of feeling, some being conservative while others were pursuing a course which would eventually lead to war. Then, in Genesee Yearly Meeting, —— ———, who was a prominent leader of the radicals, left the Society, setting up separate meetings and doing more harm than did the other

divisions. Then followed modern Spiritualism, which as far as I have been able to see has produced religious paralysis if not death. Priscilla Cadwallader, while making a religious visit to Friends here, declared that our troubles and provings were not over; that after the storm the whirlwind would come, and that all who were not building upon the immovable foundation of truth would be carried away. I dreaded the thought of more trouble in Society, and said I hoped she would prove a false prophet. But alas! it proved true; the whirlwind came, and behold the wreck!

We see by the statistics of the Yearly Meeting that the membership lessens every year; from such data it needs but little mathematical labor to decide as to the future. I was at New York Yearly Meeting a few years since, when the subject came up of reports from subordinate meetings concerning the number of members annually noted, and someone stated that according to reports already made, the Yearly Meeting would become extinct in sixty years. On my return home while stopping at Palmyra I was informed that New York Yearly Meeting had been heard from, and that "it was stated in the meeting that Society would not last more than sixty years." While I was in the Yearly Meeting I doubted the propriety of making our business public to the world.

Except the Society can so interest the young that they will choose to remain members, but a few generations, or perhaps but a few years, will pass when it may be asked, "Where is the Society of Friends?" and echo will answer "Where?" In proportion as Friends have ceased to be aggressive, they have ceased to be progressive. But within

a few years there appears to be a renewal of energy—an awakening and devotion in practically carrying out the fundamental principles of the Society, or, in other words, the Christian religion. This cheers me with the hope that its future will exceed its former usefulness to the world. "The fields are white unto the harvest," and each one may do some part of the labor in gathering it in.

In regard to the matter of Society furnishing means, as a rule, for public Friends in their ministry, I stand where I always have; a change in the custom of Society in this matter would cause confusion: though if a monthly meeting thinks it advisable to assist a member in his or her work by contributing of its substance, or if individuals feel this duty upon them, there is liberty; but being a spiritual affair, it should be felt after spiritually. I can remember when ministers from England, London Yearly Meeting, visited America, American Friends paid their expenses *while here* and *vice versa*, but this arrangement ceased at the time of the division.

I will give some of my own experience. When I was called to the ministry I was conscientious in refusing even a gift because of my ministry, and I also refused to let any one pay my travelling expenses, and for a number of years (about forty) I spent all that my farm and labor would produce above supporting my family in travelling on religious accounts. This, at length, however, together with the frequent calls to funerals, often far from home, began to bear heavily upon me financially: and one day while I was working in the field, as I stopped to rest the horses, I turned my mind to the consideration of my worldly affairs, wondering why I did not succeed better in the result of my

industry. The thought seemed to come to me like a forcible impression, How can thou expect to succeed when leaving thy own work to labor for others? I then concluded that if I travelled any more in this work away from home I would accept means to pay my expenses abroad if any were offered me; and the way from that time was made easier. The time had come when so heavy a sacrifice was no longer demanded, and many kind friends were moved to assist me, so I have not been left to want. And I have been enabled to make religious visits, sometimes far from home, which I could not have done but for their generous liberality. I am now holding a minute for an extensive visit to meetings, especially of the Quarterly Meetings within the limits of New York, Philadelphia and Baltimore, which I have been unable to accomplish as yet: this is in the hands of the Master. The last two years have gone hard with my farming products, but another season may prove more favorable. My health is very delicate—an affection of the heart; any severe exertion or exposure bringing on the pain; but by means of prompt treatment I have been able to subdue it so far. Otherwise I enjoy life comfortably.

Thy friend,

S. P. GARDNER.

REPLY TO SECOND LETTER FROM J. B. KNOTT.

FRIEND KNOTT:

Thine of the 30th came duly to hand, and influenced by thy request I concluded to answer thee as soon as circumstances made it convenient. The first thing which claimed particular attention was the statement that I had

invited thee to write, which was not exactly the case. I simply gave thee liberty to write if thou wished to do so, and I mention the fact because I want it understood that I did not desire a controversy, but was willing for a friendly and honest correspondence on a subject interesting to all thinking minds. In the next place thou states, "There were some half-dozen points of doctrine which I noted while you were delivering your discourse, held by all evangelical churches as fundamental, that were by you either neutralized or wholly denied." I reply that I am not aware of any obligation resting upon me by which I am bound to the doctrines of all or any of the evangelical churches because they are the doctrines of those churches. Such a foundation may answer for thee, but it will not do for me. God's laws alone are binding upon me,—the laws He has proclaimed through nature and through his Son. As to the churches called evangelical, I believe they have all gone more or less astray, many of them justifying war and vanity, and many of them having supported human slavery just so long as public opinion permitted it. How long indeed since the chaplains of our opposing armies (all professing to pray to the same God) begged each for the victory over their enemies? How long since Methodist was arrayed against Methodist, Presbyterian against Presbyterian, Baptist against Baptist, Episcopal against Episcopal, Catholic against Catholic, etc., in the deadly conflict? notwithstanding the declaration of Jesus, "My servants cannot fight." And now look down into the past history of the evangelical churches; what does it disclose? Signs of perfection and purity? See Galileo imprisoned by the evangelical church of Rome for declaring a truth

of nature. The church did not consider him orthodox. The church believed the earth stood still while the sun and stars moved round it, thus producing day and night.

Galileo was imprisoned for being heterodox. Again look at the time of Henry the Eighth and of Elizabeth. How was their Protestant church work carried on but by bloody and cruel persecutions? Who was the procuring cause of the burning of Michael Servetus on account of a difference in religious doctrines—who but John Calvin the evangelical reformer? Who was it that persecuted the Quakers of New England, banishing and murdering them on account of their religious sentiments? Who banished Anne Hutchinson and her family into the forest, where they were murdered by the Indians,—banished her because she preached among the people? Who did all these cruelties, and many more, the recital of which would sicken any humane heart? Who but the popular orthodox evangelical churches and their priests? And by whom was Jesus persecuted and crucified but by the power and spirit of the then popular religion? And who to-day would persecute those who differed from them in religious opinions but the orthodox, or, as thou would term them, evangelical churches? And why? For the same reason that Jesus was persecuted, viz.: for declaring the truth, and rejecting their traditions. And are these the legitimate fruits of the Gospel?

Now, my friend, though I can truly say that I love good men, and though I believe there are many of them in the different popular churches, yet thou can see that these churches are even now far too much mixed up with the wisdom, ambition, and selfishness of the world to make

it profitable for men to be bound by their decrees, or wholly influenced by their dogmas, and shall any for taking this liberty of conscience be anathematized as infidel? Nay; I take the ground that God yet lives, and is just as powerful for good as He ever was, and that He does not make it necessary for man to go back to what may have been revealed to other men in other ages for a knowledge of what is right. He is an Omnipresent God, and all that can be savingly known of Him is still revealed in and to man, and I prefer to look and depend on this revelation in my own soul rather than to all evangelical churches (so-called). Thou next refers to my quoting from Ezekiel 18: 4, "The soul that sinneth it shall die," and asks, "What death is meant here? Is it not the death of the body?" It will not bear such a construction, for it is appointed unto all men once to die, saints as well as sinners. "Sin when finished bringeth forth death," which Jesus alluded to when he said, "He that liveth and believeth in me shall never die."

"Paul says, 'And so death passed upon all, for that all have sinned.'" Look to the original, and see if it is not, "Death passed upon all in whom sin abounds;" but it is clear Paul does not mean physical death. Look at verses 9, 10, 11 of Romans 7. Again, "Sin when finished bringeth forth death;" now this finishing of sin unto death, I apprehend to be a voluntary act of the soul, and not as having anything to do with Adam, for the natural man is the offspring of Adam, while the soul is from God, who created it in His own image, and could not have sinned in Adam as it was never in him. Nor can it sin until it becomes responsible by receiving the law (Rom. 7: 9).

Paul also quotes the Cretan Poets to confirm his doctrine, "We also are his offspring." Now flesh does not beget spirit, nor spirit flesh. That which is first is natural from Adam, and afterward that which is spiritual or from God. "The Lord formeth the spirit of man within him."

Next thou quotes Genesis 6 : 5, to prove that all men have sinned and died in Adam, that every imagination of the thoughts of the heart was only evil continually, "and the imagination of man's heart is evil from his youth," and then adds: "He has declared this of the race, for he has made no exceptions." A little too fast, my friend, for after taking this melancholy view of the condition of things, and grieving and repenting that He had made man (as it reads), He found at least one man that amounted to an exception, for Noah found grace in the eyes of the Lord, etc. So he was a just man and perfect, which does not mean that the imaginations of his heart were evil continually. How wilt thou answer this fact, which is according to the Bible and common-sense? Next thou brings Job 11: 12, to thy assistance: "Man is born like the wild ass colt." It is true that most animals, including man, are propagated in the same way, but this does not seem to be what thou desires to prove; thou endeavors to bring all men down on a level naturally with the wild ass colt. Well, thou shalt have all the glory of enlightening us, and may thy brilliant rays extend back to enlighten the Psalmist, who said, "Man was made a little lower than the angels, and crowned with glory and honor." But thou art no doubt well sustained, as thou hast Zophar the Naamathite for authority, to whom Job himself said in answer: "No doubt but ye are the people, and wisdom shall die

with you" (Job 12: 2). But then I would rather have Benjamin Franklin for my authority after all, for Franklin did much good in the world, while Zophar was one of those whose sayings God refused to sanction. Then thou adds, "intractable, ungovernable;" this may be true as to the wild ass, but is it true in regard to man? If so, why was it said, "Train up a child in the way he should go, and when he is old he will not depart from it." Why did the apostle say, "Train up your children in the nurture and admonition of the Lord?" Why did holy men of old try to persuade parents to do what was impossible? or was it possible? If so, then the children were not "intractable, ungovernable," and the parents who could have obeyed this injunction could not have been evil, and only evil continually in the imaginations of their hearts. I confess I envy not the man, though he be clothed in clerical robes, and though he believes all the doctrines of all the evangelical churches, who can think so meanly of his kind, can think so diminutively of the being who was made in the image of God! But perhaps some people really feel a resemblance to the wild ass colt; if so, they cannot be blamed. Again, thou says, "God looked down from heaven to see if there were any that did seek Him," and the result of the divine inspection is given as follows: "There is none that doeth good; no, not one."

The above is just as it stands in the copy of the letter thou sent me. I will now quote it as it reads in my Bible: "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God." "They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one"

(Ps. 14: 2, 3). Now, my friend, we see that true and fair quotation entirely sustains my position; for it says, "they are all gone aside;" they could not have gone aside if they had not once been in the right place. "They have altogether become filthy;" then they were once pure. But now I would have thee read the next four verses, and consider who His people were that were eaten up like bread, and of whom consisted the generation of the righteous, and who was the poor that had the Lord for his refuge, and to whom does the 7th verse refer? I think thou will conclude that the 14th Psalm is not the one for thee to make use of.

Next thou quotes Jer. 17: 9,—"The heart is deceitful above all things, and desperately wicked." This is true only of those who have sinned, and turned their hearts from God.

See Jer. 17: 5. "Cursed be the man that trusteth in man, and maketh flesh his arm; and whose heart departeth from the Lord." Here the whole turns upon the fact of the heart departing from the Lord. Nor was it deceitful nor desperately wicked until it did depart from the Lord; but after that he did make flesh his arm, and had naught to depend upon but poor fallen self; and thus he became a carnal mind and at enmity against God, and was not subject to the laws of God, neither indeed could he be. Thou next says Jesus Christ, the great teacher come from God, traced our sinfulness to the state of the heart. "For from within, out of the heart of man," said he, "proceedeth evil thoughts." This is likewise true: "Either consider the tree good and its fruit good, or else consider the tree corrupt and its fruit corrupt, for the tree

is known by its fruit;" also, "A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12: 35). This is all the truth of God, and makes it very clear that man, the workmanship of God, stands right in the sight of his Creator until from his own free choice he turns from the right, and seeks the path of evil; else, if sin were unavoidable, man would not be responsible. Jesus used the figure of the tree and fruit in answer to the Pharisees, who had accused him of casting out devils by Beelzebub, the Prince of devils (Matt. 12: 29), showing how the nature of the source is known by the character of the work proceeding from it.

Thou says Jesus called the Jews a generation of vipers (Matt. 12: 34). The 24th verse will correct thee, and show thee that it was not the Jews as a whole, but the Pharisees, to whom he was speaking, so that even this does not sustain thee in making all men as low as thou would like them to appear. Then thou proceeds: "How, I would inquire, does the viper come by his bad nature if it is not by inheritance?" The logical inference drawn from thy position and efforts at reasoning would be that there was originally an Adam viper, which must have been good because it was of the creation of God, but that by means of transgression it contracted fangs with sacks of poison, and these were transmitted by inheritance to all succeeding generations of vipers.

The above is a fair inference, and portrays just the condition in which thou hast placed man, viz.: that because Adam sinned a poison was contracted, and transmitted to all his succeeding generations. God made the viper, and

as a viper made it right, but He made man upright (according to thy rule, all men), "but he hath sought out many inventions," and among these inventions the Pharisees had fortified themselves behind their traditions, and lay ready like the viper to dart out their venom toward any who, in bearing witness to the truth, spake contrary to their Pharisaical notions, or as thou might have termed them, evangelical doctrines. Thus did they by Jesus while he was instructing them in the way of life and salvation.

Thou says that I "offer Abel, Enoch, Joseph, etc., in proof that some have grown up to maturity as pure as Adam before the fall." Let us take the case of Abel, and by it we may safely decide in regard to all the rest. "This deciding of the case by Abel would amount to about as much as the following: A black man was seen to pass along a certain road (decision); all who have traveled that road must have been black." But let us consider Abel and his offering. Thou asks, "Why did he offer a sacrifice? Why did he offer a bloody one?" etc. Thou should keep to Scripture terms. The term sacrifice is not used in this place, but offering, and it was no doubt made because of gratitude for blessings received; and he brought an offering of such things as the Lord had blessed him with. The term blood is not used, but of course he must have used such things as he had. Then thou asks, "Why is it that for this very reason (bloody) he is accepted, while Cain who offered an unbloody sacrifice is rejected?" How dost thou know this is the very reason? Abel's faith was a faith that worked by love to the purifying of the heart; his offering was therefore sanctified and acceptable to God, while Cain's faith was of the kind that is overcome by the world,

therefore neither his faith nor his offering was acceptable to God. But I refer thee to Gen. 4: 7 for a full answer to thy question. Thou says there were no sacrifices offered before the first transgression because none were needed. This is more than we know, but one thing is certain, viz.: if offerings of flocks and herds, of the fruit of the ground, of flower and vine, or of silver and gold (all of which were accepted under the law), were not needed, a sacrifice of self and of a desire to obtain knowledge improperly, was needed; and if Adam had made these needful sacrifices before the first transgression there would have been no transgression at all. His was a probationary state, and because he did not take up the cross he lost ground. But to return to the subject of the innocence and purity of Abel, Enoch, Joseph, etc.,—may I ask where thou obtained knowledge, power or authority to sweep out as it were by one mighty stroke of the pen the unsullied record of the above named individuals? 'Tis more than I could venture to do. It is more than the Bible has done, nor has God through priest or prophet ever pronounced them otherwise than righteous. Next thou says, that my citing the case of the elder brother in the parable of the Prodigal Son to prove Adamic purity shows the desperate strait to which I am driven, and queries, "Was not the elder son angry?" He was, but is that an evidence that he was a sinner? Perhaps thou had better examine the subject again before thou concludes I am in a desperate strait. Let us see: Paul, who seems to be thy favorite authority, exhorts, "Be ye angry and sin not," and it is said of Jesus that he looked about on them with anger (Mark 3: 5): was he therefore a sinner? Some unchari-

table individual might judge thee to be making desperate efforts at something if they should hear thee say that anger in this case indicated evil. To me there is deep instruction in the parable, nor do I see anything improper in the conduct of the elder son toward the father, but only a simple statement of facts which thou would cloud over with reproach. Luke 15: 29: "And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid," etc. This declaration of the son was confirmed by the father saying, "Son thou art ever with me, and all that I have is thine, etc." Jesus by this parable evidently divides men into classes, those who have sinned and those who have not. He also makes a similar division in the parable of the ten virgins, five of whom were wise and five foolish; and another such division in the parable of the seed sown by the wayside, and mark, that after mentioning the stony ground and the thorns, he speaks of good ground, and explains it by saying, "These are they which in an honest and good heart, having heard the word, keep it and bring forth fruit," and it would not seem possible that an honest and good heart is deceitful above all things and desperately wicked. I do not feel myself to be in a desperate strait when I have such good and ample authority to sustain me, even that of God himself through his son Jesus Christ. Now regarding the innocence and purity of children Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

J. B. Knott: "Not so, Jesus: you are mistaken; you speak in the present tense, which could not properly be

used, because you have not yet shed your blood, and Paul says, "Without shedding of blood there is no remission."

Jesus: "For their angels do always behold the face of my Father which is in heaven."

J. B. Knott: "That cannot be, for children are under condemnation to the Adamic death, and as they have no faith, that cloud cannot be removed until you are crucified and your blood is shed."

Jesus: "To this end was I born, and for this cause came I into the world, to bear witness to the truth."

J. B. Knott (aside): "Certainly Jesus contradicts Paul."

Peter: "Our beloved brother Paul has written many things hard to be understood, which they that are unlearned and unstable construe as they do also the other Scriptures into their own destruction."

J. B. Knott (aside): "Does Peter mean to apply that to me? I did not think he would treat a brother apostle thus,—one, too, who does not entangle himself with the things of the world, and has been regularly ordained by one of the evangelical churches."

Bible: "No man taketh this honor upon himself but he that is called of God, as was Aaron."

Again thou undertakes to make Paul contradict God as to the condition of man.

God: "What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge."

J. B. Knott: "Paul says by one man's sin death entered into the world, and so passed upon all men, for all have sinned, that is federally in Adam."

God: "As I live, saith the Lord God, ye shall not have occasion to use this proverb in Israel."

J. B. Knott: "It comes by inheritance, and all are dead because of Adam's sin."

God: "All souls are mine; as the soul of the father, so also the soul of the son is mine. The soul that sinneth, it shall die."

J. B. Knott: "You seem by the term *it* to limit the death which is the consequence of sin to the individual that sins."

God: "The son shall not bear the iniquity of the father."

J. B. Knott: "If the case stands thus, and if the depraved moral nature of mankind, both Jews and Gentiles, does not lie back of the fruit in the tree, what becomes of the doctrine of the Fall and Redemption, as held by all evangelical churches?"

God: "I had planted thee a choice vine, wholly a right seed."

J. B. Knott: "I understood Paul differently, and set up my understanding against Gardner's in regard to the innocence and purity of children."

Lorenzo Dow: "Every tub must stand on its own bottom, whether it be oak, ash, or chestnut."

Jesus: "Except ye be converted and become as little children ye cannot enter into the kingdom of Heaven."

After taking exceptions to my remarks upon the two principal covenants, viz.: the Jewish and universal, thou says, "It certainly would be a great satisfaction to me to have you define the difference between these two covenants." Now, my friend, I will endeavor to give thee that very great satisfaction.

The outward, or Jewish covenant, was composed of outward laws to the outward condition of the people, and according to Paul, was not faultless (Heb. 8: 7). The other, which I call a universal covenant, is offered to all people, is inward, spiritual, the law of God written on the tablets of the heart instead of on parchment, and is faultless, accommodating itself to all conditions (Heb. 8: 9, 10, 11). Thou says I alluded to but two covenants, the two above mentioned, and then goes on to enumerate more, as it seems, to gain a point. I was aware of the covenant with Abraham, but was not aware that it extended to general humanity, or was ever binding upon any beside the particular individuals concerned at the time of the making of it. I was also aware of the covenant that God established with Noah and the fowls and the beasts, that He would no more destroy them with a flood. Still I was not aware that that covenant involved any moral obligation on the part of Noah or the fowls or the beasts of the field, so I passed them over without any particular remarks and considered only the two that concerned the interests of mankind : the outward law and the spiritual covenant, which latter calls not for the circumcision of the flesh but of the heart. Now, if any doubt my interpretation of the spiritual covenant, let them endeavor to solve it for themselves by the spirit and not by the letter. Thou says my reply to the inquiry, "If man is born morally pure what is the new birth?" is so weak and puerile that it hardly merits a serious notice. "Moral purity," thou quotes, "does not preclude the necessity of the new birth, and the new birth is regeneration, or a removal of the government from our own hand to that of Christ." Thou then remarks, "If

moral purity does not preclude the necessity of the new birth, then Adam and Eve must have needed it before they fell. The angels must be born again, and even God himself must be regenerated; wonder to whose hand He will remove the government? Are you not shocked with such monstrous conclusions!" I answer that if a man could be shocked by foolishness in the extreme, he might be shocked by thy conclusions.

Of whom was I speaking? Was it not clearly of man and of him only?—of man who was created by God a free moral being, having the power of choice, so that he might be governed by his own will, or might place the government in the hand of his Creator, thus being capable of rising from his innocent child-state up into positive virtue, or of continuing in his own self-will, thus alienating himself from God. But by what rule of honesty, justice or truth thou could transfer my ideas of regeneration to God and the angels, I cannot understand. Why did thou not as well mention the trees and grass? Men who glory in the cross of Christ should be very careful about putting their own constructions on other people's words, lest they be found judging. I maintain the ground with regard to the new birth that it is giving the government to Christ, the establishment of the kingdom of heaven in the soul by bringing all the passions and powers of man into subjection to the truth, so that it may be said, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;" and we may further say, that the effect of this regeneration is to produce a perfect equilibrium

in the nature of man, so that "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid and the calf, and the young lion and the fatling together, and a little child shall lead them," etc. It would seem from thy remarks that thou understands the nature of the new birth just about as well as did Nicodemus, and that thou endeavors to evade if not in effect to deny the doctrines of Jesus, whose testimony I receive as coming from God himself, for He was in Jesus speaking through him to the people, Jesus being the pure and willing instrument. Thou further adds: "You have gone so far as even to virtually assert that Jesus Christ must have been regenerated: upon this horrible of all horribles I can offer no comment." And why? Dost thou see in it a point so delicate and important that if pursued thou fears it might develop into something entirely different from what is held by all evangelical churches? But I purpose to pursue the matter further, and to quote some passages of Scripture which I believe are seldom if ever used in public by such men as thyself: "Arise, and take the young child and his mother and flee into Egypt, . . . for Herod will seek the young child to destroy him" (Matt. 2 : 13). Oh how horrible, to say that Jesus was in danger of being destroyed!

"His mother said unto him, Son, why hast thou thus dealt with us? Thy father and I have sought thee sorrowing." How horrible for his mother thus to chide him!—yet thereupon he returned and was subject to them. Obedient Son! But oh, how horrible to quote anything that would indicate that he was like other children! "Jesus increased in stature and in favor with God and man." "He was made perfect through suffering." Horrible, to say there

was ever a time when he was not perfect, by saying he was made perfect!

Perhaps, Friend Knott, before he attained to perfection his condition was that of innocence and purity. "He learned obedience by the things which he suffered." "What! Jesus learn obedience?"

It pleased Him by whom and for whom all things were made, to make the captain of our salvation perfect through suffering. He was made of the seed of David according to the flesh.

"Oh! the idea," that he was made of the seed of David, for we know that David was made of the seed of Adam according to the flesh, and that Jesus was tempted in all points even as we are, which could not have been had he not possessed a nature like our own. Any one may see by the above quotations from the Scriptures that the life of Jesus was one of probation, and being made like unto his brethren in all things he found it necessary to take up the cross in himself just the same as do other men. "Except a man deny himself and take up his cross, he cannot be my disciple." Admitting the miracle of his organization, it changed not the nature of the seed of David or of Adam according to the flesh; it needed to learn obedience; it needed perfection, and the way was open to it as to all other men. "Horrible!"

I asserted the self-evident fact that Jesus's disciples could not follow him except he went before them. Furthermore, in confirmation of my position, I will refer to his declaration in Revelation: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Thou

must perceive that the terms of this high privilege stand upon the fact of their overcoming as he overcame, which overcoming includes all things necessary in the experience of man except in the case of repentance. Job is another case to the point. He was declared by the Lord to be a perfect and upright man, one that feareth God and eschew-eth evil (Job 1: 8). His was evidently a case of moral purity, but as the sequel proved his purity did not obviate the necessity for regeneration, for experience, for perfection, being born of the Spirit; and in attaining to this he found the cross in his way; and in taking it up he was found measurably faithful.

It seems to me that if thou had carefully considered the state in which Adam was created, it might have produced different results in thy mind. He needed a saviour every day of his life even before his transgression, and had he listened to the grace of God which bringeth salvation, and hath appeared unto all (including Adam), teaching them, etc., he would not have fallen, and would have needed no Redeemer; all young children are in the same state as was he before he fell, viz.: innocent and pure; and he like children had the privilege of adding to his purity virtue, by the resistance of temptation; but he fell by the first temptation. Could any one fall sooner? Jesus makes it plain to my understanding: "He that liveth and believeth in me shall never die." The death here alluded to does not mean the death of the body, for "it is appointed unto all men once to die." The death referred to must therefore be the death which is the effect of sin when finished. I understand him thus: Children are negatively pure, and when in process of time the law of

God is developed in their hearts, which is Christ in them, if they continue in obedience they will not sin, and consequently never die the death which is the effect of sin.

I may here observe that no religious society is responsible for the views which I hold forth; I declare that which I believe to be true, and am content to rest therein. I have a testimony to bear concerning the truly Christian character of many clergymen in the different evangelical churches. They do not lay so much stress upon abstract doctrines as they do upon practical righteousness; having learned in the school of Christ the truths of essential and vital religion, they are liberal in their views, and have found that another has just as good a right to differ from them as they have to differ from him. These I recognize as Christians, as brethren in Christ; they do not build themselves up on tradition, but upon Christ the Rock. I am compelled to say, however, that there is another class of clergymen, who appear to have no other knowledge of religion than that which they draw from the letter. I find that such as these are always ready, as were certain in the time of Jesus, to call down fire from heaven to consume those who declare a truth which is not drawn from their understanding of traditions. It seems to be their nature to persecute. Their case reminds me of the serpent in the spring of the year, before he has shed his scarf skin, and with it the scales from his eyes. At this time he is partially blind, and as he cannot see anything distinctly, he is annoyed and alarmed at the merest trifle, snapping and biting at every thing that comes near him, and is more venomous than when he can see clearly. Such, it would seem, have more claim to our pity than to our contempt.

Thou asked if I were willing our correspondence should be published as thou could have it done. What I have written was not corrected and prepared for the public eye, but if thou desires to have it published, I give my consent upon the condition that it be published entire as it is, without addition or diminution, change or transposition, and that thou furnish me with a few entire copies as it comes from the press. And now my son, whom I have begotten into a lively zeal in defense of the doctrines of all evangelical churches, I charge thee to be careful that thy zeal be accompanied by knowledge, lest it be like endeavoring to sail upon the dry sands, but rather, keep thy barque upon its appropriate element; moreover, while the breeze of zeal is wafting thee along, be careful to cast the lead of knowledge, and thus assure thyself of the depth of the waters, so that thou be not driven upon the rocks, else thy zeal will prove neither profitable to thee nor instructing to others.

[The following shows the thoughts of one who travailed with him in spirit.]

My Dear Friend S. P. Gardner:

As my peace of mind consists only in being obedient to that which is revealed to it by my Heavenly Father as his will concerning me, and my having an impression made upon my mind yesterday, so forcibly and remarkably that it was my duty to hand thee the enclosed amount (twenty dollars), and say to thee that I have believed it was thy duty to attend our Yearly Meeting, and encourage thee to

attend to the impression thus made,—now this seemed very singular to me, and the impression came upon me in such a manner, and has since continued with me, that I feel I cannot leave for home without thus expressing myself to thee. I want thee to come to my house, 1214 Mount Vernon Street, or write to me and I will meet thee at the depot. In directing letters to me, please direct to my store.

Please accept this from thy poor, weak, tried and tribulated brother, who is anxious and desirous to do what he believes to be his Father's will concerning him ; and the bearer, my brother John, can tell thee how he came to be the bearer. He is under deep baptisms and great mental suffering, so much so as to call forth my deepest heartfelt sympathy and prayer to God on his behalf.

Farewell, dear brother in the Lord; this is the Lord's doings, and marvellous in mine eyes.

Thy brother in bonds and afflictions,

REPLY TO DR. HOLLAND'S SERMON, "PUNISHMENT NOT ETERNAL."

I am asked my opinion of the sermon. I think the Doctor has succeeded very well in exhibiting the imaginary but false attributes of Deity as held forth by many theologians and their followers.

The picture of the Almighty as presented in the Scriptures of truth is a perfect panorama as viewed and contemplated by the human mind. First stages seem dark, harsh and mysterious; but the advancing stages grow

lighter, purer, higher, clearer; for example, on a certain occasion, the words of the disciples to Jesus were, "Lord, wilt thou that we command fire to come down from heaven and consume them even as Elias did?" (Luke 9: 54.) And let us remember the answer; but afterwards, in a more advanced state, the declaration was, "God is love."

Now we do not suppose that God on his part changed, but we may clearly see that the human heart did change, and consequently its view of Deity changed. The common idea of God is very much modified as he becomes known in the Christian life; the vast power, the unlimited might, are not lessened, but softened down by the tender light of his love, according as we are prepared to receive him as he is.

When we sin we know from certain experience that we do receive punishment (unless we have hardened ourselves by resistance); the rod of chastisement is laid upon us, and now, if we repent and turn from the evil and choose the good, we shall be received again as was the "prodigal son," for the mercy of the Father is sure; but if we do not submit and repent and return, can we expect a mercy, a blessing, which is not even asked for? I see no reason why we should, since we have both the freedom and ability to avail ourselves of his goodness. We have only to choose, for if we find ourselves weak, we shall find him strong, and he has promised to help according to his children's need.

Listen to the conditions of life and happiness, and see how easy, how reasonable, how just.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through

the gates into the city" (Rev. 22 : 14). Does this mean anything? If so, our task is simply to be cleansed, and to keep ourselves, by his help, clean from the world's wickedness, or impurities, and thus certainly advancing the cause of universal happiness. But the next verse says:

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Does not this clearly show a separation between the obedient and the disobedient, and is it not just, yea, merciful, that it should be so?—for the two classes cannot mingle together any more than fire and water can unite; the presence of the one must destroy the other. If tares will grow with the wheat, there must be a separation at the time of harvest.

The proposition next entered might be: Considering the power and love of God, why does he permit these tares to have a being, or why does he permit sin and then punish the sinner?

Now let me ask you, Which would you prefer, to be responsible moral beings, or automatons? If we were the latter, turned hither and thither like a machine at the will of an operator, we would have nothing to do and nothing to suffer,—God would be just.

But we are not so constructed; we are reasonable and responsible creatures. This being the case, it would be as impossible for the decree to pass that *all should be saved*, as for two mountains to exist in parallel proximity without a valley or gulf between them.

Our freedom is given us with the words, "Choose ye which ye will, life and good or death and evil." No one

can be blamed but ourselves for the choice we make, yet by his mercy we have the greater power on the better side, for he is urging us by his spirit to come and be saved. He is freely offering his help of wisdom and strength as needed if we will but choose it, if we will ask it. Therefore it would seem reasonable to us to believe that a soul may, of its own choice, stay out with the darkness of corruption, and yet no one but itself be responsible.

Yet we have to manage only for this present life: here is our work, the future is in the hands of God, and all future conditions are in his power alone; the veil is drawn, the gates of eternity are closed to all until he sees fit that death shall open them to us; then we shall know as we are known, and see as we are seen.

God has said to all of his creatures by an unchangeable law, "Thus far thou shalt go," and vain would be our struggle to go farther or see farther than he permits. "Things revealed belong to us and our children," yet we are persuaded and joyfully receive and believe the promise that it will be well with us in the future if we do our work aright in this present time; but if we prefer death and evil now, we see no reasonable grounds for hope of return after we shall leave the field given us by his goodness, wherein to choose for ourselves; nor yet that another time of probation will be given us.

FROM A LADY IN ORLEANS CO., N. Y.

ESTEEMED FRIEND:—Though we are personally unknown to each other, I must always hold thy memory in high esteem, if for no other reason than the great regard my father (E. A.) always felt and expressed for thee; and yet, but for the earnest solicitations of a friend, I should not venture to trespass upon time already, no doubt, too much overburdened; and these questioning letters may have become so frequent as to be annoying. Two questions were given me to ask—"Of thy views of advancement after death," and "What is thy belief as regards future rewards and punishments?"—how far, if at all, thy views may correspond with those of Job Scott in the second volume of his works.

If thy time and inclination give thee an opportunity to answer this letter, it will be gratefully received by

A. L. A. H.

REPLY.

Thou requested my views in regard to advancement in a future state, also my belief concerning future rewards and punishments. I am free to answer thee according to my ability.

As to my views of advancement after death, the commencement of man's life in this state of being is the commencement of eternity with him. Now, as the laws of nature which we see appear to run parallel to each other, perhaps we may use natural material things as symbols or

pictures of spiritual things; Jesus taught by parables, thus showing that there was a likeness between natural and spiritual laws. Divine wisdom has so organized man, that by obeying the laws fixed in his being, his physical nature advances through various grades of influences and conditions, from a state of infancy to a state in which it becomes a proper medium for that more important manhood, the spiritual man, created in the image of God. Now as we see the healthy physical man is constantly progressing until all his inherent faculties are fully developed, and as this body is used until its work as the organ of the soul is fully accomplished, may we not suppose that the soul also advances while there is anything for it to do? and as we know the body, like all other machines, being of the earth earthy, returns to earth again, may we not suppose that the soul, on the other hand, being in the likeness and image of God, will, like him, continue to exist, though all things material shall have passed away?

The five senses which take cognizance of material things appear not to have the power of communing with or understanding spiritual things, but, as before said, only constitute the organ of the soul, and like other materials must perish with the using; the soul, however, which is the connecting link between God and His material creation, seems to have corresponding senses, and these can perceive and understand spiritual things; and these alone being recipients of God's spirit, must alone be responsible to Him. The spirit moreover, having control over the body, is held responsible for the use made of the body.

Again, in regard to advancement, we should hardly suppose that infants, "babes in Christ," and the irrespon-

sible, will forever remain in the same state in which they enter Heaven, thus being deprived of the accessions of glory obtained by those who have arisen to virtuous and perfect lives, having kept the faith, fought a good fight and finished the cause; yea, the best of us, I think, have need of advancing higher than we do in this state. But in what manner this advancement is carried on we have no means of ascertaining, "for it does not yet appear what we shall be," or if we shall be suddenly changed when we leave this house of clay in all things, having such power of vision and such grasp of intellect as shall make us know all things without labor. One thing is certain: he who made both soul and body, will do all things well.

The theory which has been adopted by many, namely, that after death man progresses on by the same laws that govern him here, will bear questioning, for now we know he is a compound being and governed by compound influences; but when the relation between soul and body is dissolved we know not what will be,—we cannot know by our natural senses what will be done by Him "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." It must, however, act under different circumstances and consequently in a different manner from what it does here.

I can say in respect to the second query that I do believe in future rewards and punishments; but in order to express my peculiar views on the subject I must be allowed to call them consequences and effects. If present rewards and punishments are, in a measure, of the same nature and from the same source as are those of the future, we may

form, perhaps, a rational idea of that future: and the reason why I prefer to say consequences instead of rewards and punishments, is because I do not believe God to be capable or rather to be influenced by such passions as ours, for ours are corrupted by our disobedience; but that all His laws are so framed as to bring upon every condition its appropriate effects. Thus, God has given a law to every individual state, and light by which we may apprehend every duty. This law and light is nothing short of His gift, or the work of the spirit of God in man, and is a present swift witness for the truth and against error. Now, by obeying this law, we feel approved at the bar of judgment set in the soul, for by this obedience we are drawn nigh to God, are in unity with, or reconciled to Him, and consequently happy; but if we transgress, we must of course experience condemnation, and until we return, we separate ourselves from God, and are necessarily miserable.

Again, we are free agents: there are clearly two ways set before us, and we may choose which we will; whether it be life and good, or death and evil; and instead of God arbitrarily punishing us, as some suppose, we separate ourselves from Him and cast ourselves out of heaven by sinning according to our own will; or, on the other hand, we may if we choose unite ourselves to God by obedience or agreement with His laws; and receive the promised results, which are "righteousness and peace and joy in the Holy Ghost."

We know we are here for some purpose, and that purpose is, doubtless, probation; and why should we have this probation, why have the opportunity of forming our own spiritual character as we please, and why even have a

chance for repentance after having sinned,—why, I say, should all this be, if after death we may have a continuation of choice and reform? If this were the case, why wrapped in this "mortal coil" at all? Nay, I believe when we cease to live here we also cease to choose a preparation for good or evil. "As the tree falleth so it lieth," and we, instead of choosing, must then take the consequences.

Let us look again at our present condition, the soul placed half way, as it were, between God and nature, free to follow on the one hand the animal lusts, and consenting to their unbridled rule, turning that which was designed for a blessing into a corruption and curse, or, on the other hand, capable of rising higher and higher in virtue and godliness, having light sufficient to know good from evil, and power sufficient to choose which we will; thus I believe that the consequences of our choice here will rest upon us hereafter, without chance of change, unless it be from good to better or from bad to worse.

Now thou clearly understands why I say, if a man dies in his sins he does not experience future unhappiness from an arbitrary act of punishment from Deity, as I do not believe God acts from corrupted opposition as we do, for we feel a disposition of spite or revenge, He only a righteous opposition to evil; but I do believe that some, yea many, die in their sins, and that the soul having once passed from the body cannot come back to reanimate it, and thus rectify the errors it consented to commit during its time of probation. Its stewardship has been taken away, and it cannot have a second trial.

I would observe, however, with regard to the subjects

under consideration, I do not believe them to be matters which necessarily or profitably concern us now, otherwise than what has been revealed to us by inspiration. We are placed here by Divine wisdom, and there is clearly a work for us to do,—a work that must be done here if at all: enough light is given us by which to do it, and the performance of it is the only way in which we can be profitably engaged: and when we suffer our minds to search after things which it has not pleased God to reveal to us, we find ourselves only left in confusion.

I think the religious world has been wrong so far as it has appealed too much to the fears of man, and exhorted them to do right in order to "escape the wrath to come" by means of imagination, instead of simply giving them the word of God; that is enough. If we do right merely through fear (not reverence for God) it is no virtue in us, no love in us; and will God accept a heart devoid of these? Nay, our business is not with what He is going to do with us after death, but with what He calls us to do here.

It is a long time since I have read Job Scott, and as I do not own the work, I am unable to say if I agree with him or not, or how he treats the subjects before us. I have not drawn largely from the Scriptures, as I might have done, not because I do not value them highly, but rather because it is well for each of us to search them for himself. I have, however, tried to give thee my own views according to thy request.

Thy friend,

SUNDERLAND P. GARDNER.

EXTRACT FROM A LETTER—DATE UNKNOWN.

For several years past I have felt that Friends were remiss in the charge of a judicious care on thy behalf, and had no doubt but thou felt it to be so. I mentioned the subject to some of the members, and found they viewed the case in the same way, but there was a state of things existing which had been the cause of delay; Friends could not be united in bringing the case of one without the other, hence it was not acted upon in either case. But whatever course was pursued, thou could only be safe in prayerfully abiding in a resigned and contrite state, the only safe one for any Christian traveler. That which is the chief essential for us to depend upon is higher than men or churches or their decrees, and our ground of hope rests upon our following the "true light" which adapts itself to every condition; although in following that light in the line of our duty the path is not always a smooth one. The best men that have ever lived have found their way has led through conditions figuratively represented by thorns, fire, water, and deep baptisms. None of these things, however, are designed to harm us, and if we abide in the patience we shall be enabled to come out of the ordeal stronger, and with the satisfaction of being renewedly prepared for a profitable advance.

In the outward elements there are sometimes pleasant calms, but at other times those very elements are roused into powerful action, warring against whatever comes in the way, and the air that has been so mild has gathered its forces and moves with such power that even the sturdy

trees of the forest fall before it; the great oak, unwilling like the reed to bend before the fury of the storm, is overpowered, and falls to rise no more. The reed, which seems to know its weakness, bends until the blast is past, when it regains its former uprightness, and lives on.

May we not derive instruction from the works of nature?

The most devoted children of God have sometimes found they must "tread the wine-press" of experience and duty alone, which frequently brings trying circumstances and deep baptisms.

Paul found this to be true in his experience while endeavoring to discharge his duty as a servant of God; surrounded by many perils, even the elements seemed leagued against him and ready to overwhelm him; perils by sea, perils by land, and, hardest of all to bear, "perils among false brethren." But he suffered none of these things to discourage him.

Jesus, that sinless one, who was anointed to preach the Gospel to his nation, was opposed and persecuted by those whom he was endeavoring to lead into a better condition; and finally, was brought to the cross because he reproved them for their sins; and although he could clearly see the result of his faithfulness as it should be poured out upon himself by the indignant Jews, he still persevered in the line of his duty. What was it that armed Jesus and Paul, and thousands of martyrs, with power and strength to make every sacrifice, even to the laying down of their natural lives, sealing their testimonies with their blood, in order to make known and spread abroad the truth of God for the salvation of the world,—what but the love of God that filled their own souls? Such love is stronger than death.

Armed with this, we are armed with the power of God; it makes us invincible to the shafts of our enemies: and standing upon the rock the mad waves of opposition cannot overcome us.

SERMONS AND ADDRESSES.

[At a Meeting for Sufferings, representing Genesee Yearly Meeting of Friends, held at Farmington, 20th of Sixth month, 1846, the following Address, after receiving the deliberate attention of this meeting, was approved, and directed to be printed for circulation.

Extracted from the minutes,

S. P. Gardner, *Clerk.*]

ADDRESS

To the Youth and Children of the Religious Society of Friends, within the compass of Genesee Yearly Meeting:

Beloved Young Friends:—

The love that prompts me, connected with a desire for your best interest, and an impression of duty, constitute the reasons for thus addressing you.

It is with deep-felt sorrow and anguish of feeling that I have for some time beheld a libertine spirit prevailing, and the pernicious examples set before the youth of the present day, even by those, in some instances, who have been considered as bright and shining lights in the firmament of virtue and truth.

The moral and religious condition of the world must soon depend upon the virtue, intelligence, correct religious principles, and faithfulness of the present generation of youth. The precise state and character of things as now existing, are for the most part sustained by those who are

upon the stage of active life. But it depends almost wholly upon the youth whether the present evils shall continue or be corrected in their own practice, for it is only by example they may be made instrumental to promote that improvement which is so much needed. I am aware that there is much, if we look abroad, that has a tendency to discourage; but this has undoubtedly been the case in every age, and will be, wherever the unsubjected human will has the ascendency over the more noble principle in man.

Although my love extends universally to all the human family, yet it is towards the youth connected with me, more particularly in social religious fellowship, that my mind seems to be at present drawn. We are making a high profession, and upon our faithfulness in carrying it out with fidelity, our welfare depends. The faithfulness of our predecessors or parents will not exonerate us from the performance of our duties as individuals, and *vice versa*, their dereliction of duty should not discourage us from the performance of ours.

It seems right for me to bring before you the great importance of your early seeking for the assistance of divine wisdom in all your actions, or rather, let that wisdom direct them. And as you confidentially put your trust in the arm of divine power, its operations will increase in such a manner as may indeed appear wonderful to you. You will find by experience it has many offices to perform; it will set your states clearly in order, and bring to the light the works of darkness, and reprove and judge them. And although this dispensation may seem bitter, yet it is necessary for your good; and if you are faithful through

this ministration, that which in the first place operated as a reprover, will then approve, and restore that which it took not away—even your peace. These baptisms are some of the offices of Christ; and as the soul submits to them, and suffers them to have their perfect work, it will be brought up into that state, in which it can say in truth, "Our Father who art in heaven."

Your circumstances in this state of existence may be compared to a traveler upon a dusty highway, where it is difficult for him to pass without his garments becoming soiled. The state of things with which you are surrounded being such, that it will require a vigilant care to keep the contaminating influence of hurtful things from affecting you, and to preserve your spiritual garments unspotted from the world.

It is evident that there are at present unusual commotions and excitements prevailing in our land; and they are so various, and present so many different features, that unless our minds are with all sincerity of purpose centered in Him from whom we receive every good and perfect gift, there is great danger of our being drawn aside by some of them, and becoming entangled in the labyrinth of error.

There is something in human nature, when not fully subjected to the circumscribing power of TRUTH, that is prone to be active and easily excited, and not being willing to submit to the cross, carves out and marks a course of action for itself, and is almost ever ready to engage in any movement that is novel, or that proposes some great end in its designs. This restless disposition is the fruitful source whence most of the evil and confusions originate which are

in the world. It is generally associated with an insatiable ambition, which manifests itself not only in the wars of nations, but produces most of the schisms and contentions among the professors of the Christian Religion. If you would be preserved from these inconsistencies, you must be willing to submit to the rectifying principle of the Gospel of Jesus Christ, which strikes at that root or disposition in man from which, when perverted, all evil proceeds. But as all in the heart is given up to the operation of this Gospel Power, all the affections and powers of the mind will become chastened and rectified, and then, instead of feelings of hardness, envy and hatred, nothing but love, benevolence and kind feelings will abound in you towards mankind. And wherefore? Because the soul being cleansed and filled with the love of our Heavenly Father, it produces emotions of love towards Him, as Supreme, and also towards all men. When this, my young friends, comes to be your experience, all warlike and contentious dispositions will be controlled by the power of love; and when you come to this state, be not in haste to move in any thing. Beware of being prematurely drawn into action, lest you run in the activity of the creature, and the good work be marred upon the wheel. Be assured, that He who has begun it in you will carry it on in His own time, and perfect it in due season. And when it is perfected in His wisdom, as you abide in the patience, it will be made known to you with indubitable clearness what is required at your hands, and when and where it must be performed.

Many there are who know these things by living experience, but arrived at them only by the way of the cross of Christ. And many there are who ran well for a while,

but not being willing to abide the full time necessary for their proving and regeneration, have turned aside from the inward spiritual springs of life. These hold on to an outward form and profession, speaking of and blending those things which they once knew in the truth, with those which minister death. They are very active, and their time seems to be always ready, and by mixing some truth with error, are greatly calculated to deceive. This species of deception abundantly abounds in our day.

Oh how have I mourned at beholding the devastation that this unruly and insubordinate spirit is making in our borders! It has caused the youth to stumble, the hands of the middle-aged to hang down through discouragement, and their feet to turn back in the day of trial, and the aged to tremble through fear. Therefore, my soul has yearned towards you with earnest solicitude, that you may unreservedly, and with full purpose of heart, dedicate the morning of your lives to Him, who, as a tender Father, will keep you as his own—preserve you from any thing that can hurt or destroy, and instruct you in the way of life and salvation. And as you become possessed of and strengthened by this life, many important things will be unfolded to your minds in due succession. You will then see with more clearness the vast importance of a faithful attendance of our religious meetings, in which, though held in silence, if your minds are prayerfully directed to your Heavenly Father, you will experience your spiritual strength renewed.

How beautiful it is indeed to see the youth submit to the direction of the Law of Truth—to see them assemble for the purpose of worshipping that Being who alone is

worthy, and to whom alone thanksgiving is due; who, by the drawing of His love, first directed their spirits towards Himself.

With what fervency of spirit the early Christians were imbued, with respect to assembling together with one accord in one place, for the purpose of having a closer intercommunication of soul in socially worshipping their Heavenly Benefactor, and through his blessing encouraging each other to patience and perseverance, under the trials and persecutions which they suffered for the Word's sake.

It seems that lukewarmness or indifference in regard to the Christian Religion, increases in proportion to the removal of external impediments from the way.

Our Society originated, grew stronger, and flourished under persecution, and the members were united in the strong bonds of mutual love and affection, which qualified them to deeply feel for each other, and made them willing to share in each other's sufferings. In this state, nothing but force or ill health kept them from their meetings.

See what a noble example was set by the children and youth of those early Friends, who met with such cruel persecutions in consequence of their endeavors to discharge their several duties—in promoting truth and righteousness in the earth. Even when their parents were confined in prison, they faithfully assembled and kept up their religious meetings, so that instead of the fathers there were the faithful sons, and instead of the mothers were the pious and exemplary daughters. A perseverance in such faithfulness effectually rolled back the floods of persecution, and powerfully rebuked the strongholds of wicked-

ness in high places. And that little band was enabled to hold up Truth's testimonies in such a manner that most of the enlightened nations have derived benefit from their blessed example. And it is as necessary that a strict, uncompromising integrity be maintained by every individual of you now, in dedicating your talents and your lives to the faithful support of those testimonies, as it ever was for any in any age of the world. The same necessity remains for the work of preparation being first perfected in your own hearts: the same necessity of being qualified by that Power which caused the bow of Joseph to abide in strength, and the same Power that calls you forth will direct your way. It will unfold to you the beauty and value of the Scriptures of Truth, and enable you rightly to appreciate them. Although in the first stages of your religious exercises they may seem to you as sealed books, they however declare, that Divine wisdom is profitable to direct, and if you seek that faithfully, it will open the valuable truths of the Scriptures in the lines of your own experience, even unfold them in your minds with more certainty and clearness than can ever be received from the literary interpretations of men. And when they are thus opened and understood, an indubitable evidence is afforded, that you have come up, at least in measure, into the same state of experience as those who were inspired to write them; and thus you will be thoroughly furnished unto all good works, so far as example and precept are necessary. But a correct knowledge and understanding of the Scriptures will not alone do your work; you must be submissive to the same Power, be enlightened from the same source, and inspired by the same spirit that those were who wrote

them; and they may then become to you valuable auxiliaries in your religious exercises.

Among the external evidences which show most clearly that some have faltered and finally turned away from the truth and sound doctrine, is their light estimation of the Scriptures, and a disbelief in immediate Divine revelation. The eye of the mind being firstly turned from the Light, darkness ensued; in this state, walking by the light of the fire of their own kindling, they run into reasonings without wisdom, and come to conclusions not warranted by the Truth; at the same time they fain would be esteemed as the greatest lights in the world. These sometimes succeed in deceiving some who design to be honest, and in drawing them into doubting and halting, until finally a wreck is made of all that had been gained. They are ever right in their own estimation, and disdain to listen to the wholesome restraints of discipline; and when they despair of controlling society, they endeavor to destroy it. Such, my young friends, are the greatest enemies to the Church of Christ, and the greatest bar to a reformation among men, and to the establishing it upon a permanent foundation; and are more dangerous than anything which, without cloak, exposes its deformity to our view. Hence you may perceive the vital importance of putting your trust in your Heavenly Father. Other teachers may deceive, if you put your trust in them, but His teaching will guard you against all deception; under it, nothing will be suffered to prevail against or harm you. This teaching will enable you to bear, not a nominal, but a full and efficient testimony against all evil, and consequently intemperance and slavery, those two great evils in our land, the effects of

which have paralyzed the physical, moral, and religious sensibilities of those under their influence. But some say it is folly to look for or expect any Divine Revelation to teach us what to do, or when or where to do it. But even these differ so widely among themselves, concerning the best method to attain the end desired, that to unite with them all we cannot, and maintain consistency.

Nations war with each other—opposing force to force, in a murderous, vindictive spirit. But there are other wars, which, though not carried so far as to shed blood, yet the same ambitious warlike spirit may prompt to action—wrong may be wrongfully opposed, and war may be opposed in a warlike spirit—a state of things which must be radically wrong, and dangerous to those who act under such influences. It may be asked then, Shall we be idle, fold our hands, and remain indifferent to the evils which threaten to overwhelm and stamp a blight upon our nation? I answer, No! But there are things which should be first in order, and they should be perfected in their proper course; and that which is first in the order of Truth appears to be a subjection on our part without reserve to the refining Power of Divine Love, which will cause all those warlike and destroying dispositions, which are so strongly set forth by the Prophet Isaiah, under the figures of the Wolf, the Leopard, the Bear, the Lion, and the Serpents, to be subjected in man. What then would be the consequence? Why, the knowledge of the Lord would cover man's earthly nature, as the waters do the sea. And it is only when man comes to this state, that he is rightly qualified to act; and all those who become thus qualified, act with propriety; their affections and sympathy

are not of the nature of those of the Lion, which is tender of its own young, while it takes the life of another to sustain it—a just figure of the love of the world. And man in an unregenerate state is precisely in this predicament: under such circumstances he may act, but such actions are not in the order of Truth. He will zealously espouse a cause, and earnestly contend that the course that he is pursuing is correct and from right authority; and then change, and as earnestly endeavor to sustain a different course. He traduces and reviles others because they do not think as he thinks, and act as he acts. Why all this instability? Is it not because his spring of action is more from his own caprice or passion than from any infallible source?

The first little steps of experience, if taken in the ordering of Divine Truth, are never contradicted by any subsequent openings or experience, however great or extensive.

Intemperance and slavery have a long time been raging evils; and our Society, in carrying out in practice the principles of the Christian religion, early found it necessary to commence the work of reform in these particulars within its own borders; and a blessing crowned the efforts put forth, the world saw the effect, and acknowledged the value of the example. And not only a part of this, but other nations are becoming awakened to these subjects, and every encouragement consistent with good order should be given, and no obstacle should be thrown in the way. When we oppose a measure, we should be certain that we have good grounds for doing so; for it requires as good authority for opposing a cause as it does to favor or promote it.

Now when your dispositions are corrected, and you are

prepared and fitted by the Most High for whatever work he sees best to call you to, you will then have the good reason for laboring which Jesus gave, viz.: "My father worketh hitherto, and I work," and all labor performed under such authority will be owned and crowned by it. But those (although they may see the evil) who go to work without it, may learn a lesson from the sons of Sceva, who undertook to cast out an unclean spirit by the authority under which Paul preached, without knowing that authority to call and qualify them for the work. And does not the principal part of the confusions that distract poor Christendom proceed from the same source?

Although the evils spoken of may not be immediately done away, yet it may be our lot to be baptized into a sense of the state of the poor inebriate, and of those who are held in bonds of perpetual servitude to their fellow-men, their prison doors would be thrown open to us, and we could visit them, and "remember them that are in bonds as bound with them," and having this sense of their condition upon us, our prayers would ascend to the Most High on their behalf, and where there is a sincere and true desire for the attainment of any object, there is a corresponding effort co-operating therewith: this is one valuable end for which prayer is designed. When we arrive at this state of experience, there will be no halting, idleness, or folding of hands, for all within the vineyard find enough to do.

Far be it from me to discourage any from engaging in, or carrying on in a proper manner, any right work. What I desire is, that we know our work to be within our path of duty, and our path to be pointed out by the light of truth.

There are some in the middle and younger walks of life, for whom I feel a farther word to arise; those who feel the drawings of love to declare the glad tidings of the Gospel of Peace and Salvation to their fellow-men. This is the greatest and most important work to which man is called; and none are qualified for it until they have experienced the work of preparation perfected in themselves. It is the Lord's work, and He chooses, qualifies, and sends forth such vessels in His service as He sees best to employ in his own wisdom. Man, therefore, as man, can have nothing to do with electing or running, but to listen to the call of the Lord, and when he hears that call there should be no hesitation, but an answer like Samuel's of old, saying, "Speak, Lord, for thy servant heareth," and what he requires faithfully perform. Some, when under the qualifying hand, because they cannot see the end and design of the present baptisms, become impatient and run to men for counsel.

Here great loss is frequently sustained. Those things relating to yourselves in this stage of experience should be kept as an esteemed jewel, and not be divulged only as the necessity for it opens in the life. (I trust every true minister of the Gospel can read this in the lines of his own experience.) And when it is the Father's pleasure to give you counsel, through the instrumentality of his servants, he will qualify them to speak appropriately to your states, and such trumpets will not give an uncertain sound.

The sun in the heavens is a beautiful emblem of our Beneficent Creator. It bountifully sends forth its light and enlightens the heavenly bodies, and they reciprocally

reflect a portion of this light to each other. But the vivifying principles of heat and life they cannot reflect; each must receive them immediately from the source whence they originate. So with us; instruments may be qualified by the Father to let his light shine through them, for the enlightening and mutual benefit of each other, but that *life* and *power* which only can sustain the soul, must come immediately from God alone; and it is to this source we look for this all-sustaining power, for all others will most assuredly fail.

The valley of humility you will find to be your safest dwelling-place; for there the turbulent passions and will of man are least active. It is there where the Father instructs his children; it is there where you will be better prepared to hear and understand; and it is there where the Heavenly dew will remain longest distilling upon the tender branch, by its not being exposed to the rudeness of the winds. Beware of anything that would bring you out of this state, and exalt you in the wisdom of the creature. Oh how many take their flight here,—many who have had beautiful gifts, by not keeping sufficiently humble in themselves, become obnoxious to the praise and adulation of men, and when the heart is opened to these, they take possession, dry up, and cause every green leaf to wither and die; such may be the most active, but death will follow in the train of their ministry.

It is necessary that some should remain longer under the preparing hand than others. But whoever thou art that is so circumstanced, remember that "in quietness and in confidence shall be thy strength." Look not abroad, for thou will find that it is a work which must be wrought

wholly within thee, and by carefully and prayerfully turning thy attention there, thou may be enabled to see that all has not been surrendered which the Truth calls for. It calls for the whole heart, for it will not make a compromise, and consent to dwell in the heart as a tenant, in common with the unsubjected will of man.

You will experience some close baptisms, but these are necessary; firstly, for the bringing your own will and every motion of your nature into required subjection; and secondly, to give you a clear perception of the states of others, even of the spirits in prison, or those who are under the bonds of sin and corruption; whose states cannot be rightly and profitably administered to, but through the baptizing power of God by Christ, either mediately or immediately set forth. And by a submission to, and a co-operation with, this spirit, a resurrection from the death produced by sin and transgression is effected. "He that hath ears to hear let him hear."

I am aware that there is abundance set forth in this day, having a tendency to exalt the creature, professing to procure peace independent of the cross of Christ; but it is a dangerous and delusive doctrine, admirably calculated to please those who are sowing to the flesh, and to keep them at ease in corruption. But if you firmly trust in the arm of Divine Power, it will enable you to distinguish between the precious and the vile, between that which is fit to be received, and that which should be rejected; in short between the Truth and error.

The wolf-like nature, apparently in sheep's clothing, has gained entrance, and made death-like havoc in the fold, and what renders it doubly awful is, that some of those

who were looked to as watchmen, have facilitated the entrance of the enemy.

But suffer none of these things to discourage you. The greater the work, the greater the necessity for strength to perform it, for if you look to the right source for help, that part of the labor assigned to you, you will be enabled to perform to your own peace and the glory of God. If your hands are clean, no stain will be left upon what you handle. If persecution becomes your lot, let it be for righteousness' sake.

To those who are yet children, I have a few words in love; many of you, dear children, feel now, in your tender years, powerful impressions of love at times imbuing your minds. These are the visitations of your Heavenly Father's Holy Spirit, for the purpose of keeping you in a state of innocency and purity, and to guide your inexperienced feet in the paths of virtue and true wisdom. These impressions at times are so strong as to overbalance anything in you which would lead from the path of rectitude. Give heed to them, and let them have their perfect work in your tender minds, and you will be preserved from those hurtful things into which many, by rejecting those heavenly visitations, have fallen. They will teach you obedience and just reverence to your parents, and qualify you to enjoy the society of your brothers and sisters, and all those in whom the evidence of virtue and loveliness is found. Your home then will increasingly become to you a place of pleasure, instruction, and mutual happiness. Oh what a comfort to rightly concerned parents, to behold their children growing up in the paths of rectitude! how it gladdens them in their declining years! I have not seen

any who dedicated the morning of their days to their Heavenly Father, and justly reverenced their parents, take to improper practices in after years. But those who turn a deaf ear to the reproofs of Divine Instruction, and treat with neglect or contempt the counsel of their parents, will sooner or later reap the consequent bitter fruits.

You no doubt have seen those whom you thought to be wicked, whose company you would shun on account of their vile conduct and examples. If you could trace back their lives, you would undoubtedly find in most instances that in childhood they had been disobedient to their parents, or had rejected good counsel. It is mostly the case that the foundation of an evil life and its consequent troubles are laid in childhood. So that you, though children, may see the great importance of doing right, and shunning every appearance of evil. If you depart from your duty, and are ever brought back into the path of piety, how your souls will grieve at the thought that any misstep or indiscretion of yours should have been the cause of adding sorrow to the grey hairs of your parents.

Remember young Samuel of old, who was dedicated or instructed, and given up by his mother to serve the Lord in his tender years; and he being faithful, was endued with wisdom, and became a prophet of the Most High. And your Heavenly Father has as great regard for all children as he had for him; and if they were faithful, they would equally be received into his favor, and be clothed with his Holy Spirit. This is a noble example for children, and one great benefit of its being recorded is their encouragement. Pious children love to read this account of Samuel as well as other portions of the Scriptures, from which they

may receive much valuable instruction. Timothy was acquainted with the Scriptures when a child, and became a preacher of righteousness when young. Joseph, when but a child, was sold by his brethren and separated from his aged father; but he loved the Lord, and He preserved him, and made an instrument of him to save many people alive. And Jesus Christ, the blessed and faithful Son of God, said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Yes, it is your privilege to come unto Him, and all good children will love Him, and He will love them, and welcome them joyfully into His Heavenly Kingdom.

With desires for your preservation in the truth, I remain your friend and brother,

SUNDERLAND P. GARDNER.

Farmington, Ontario Co., N. Y., First mo. 6, 1846.

[THE following sermon was delivered extempore, by Sunderland P. Gardner, at the funeral of Damaris Hoag, Macedon Centre, N. Y., Eighth month 11th, 1860, and taken in shorthand by one present.]

IT was the declaration of the divinely enlightened and deeply experienced apostle John, that "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

I do not suppose that the confession "that Jesus Christ is come in the flesh" is based upon a historical or traditional knowledge derived from the Scriptures, for a great

part of mankind from the commencement of the Christian era to the present day has had no knowledge of them, and of course no historical knowledge of the outward manifestation of Jesus Christ to the Jews, but it would not do to say that none of those, who have not had the Scriptures, were the children of God, for Christ is "the true light that enlighteneth every man that cometh into the world," and as many as are obedient to the will of God revealed by that light, love Him and work righteousness in "every nation, kindred, tongue and people," and are accepted. There are those who wrought righteousness before any of the Scriptures were written, and the existence of these writings does not exclude any from being righteous because they have no knowledge of them. For it is by works of righteousness, and not by words or profession merely, that we confess that Jesus Christ is come in the flesh : not his outward coming only, but his coming in a spiritual relation to the souls of men.

"Know ye not, your own selves, how Jesus Christ is in you, except ye be reprobates." His outward coming was more particularly to the Jews, to fulfil their law and to redeem them that were under it, for the literal observance of that law never made the comers thereunto perfect as pertaining to the conscience, and why? Because God has never given any external thing to take precedence in point of importance over the Living Light in the conscience, for in that book is where He appears as a witness against every thing that is evil, unjust or unholy, and although we may endeavor to hide what is recorded there, even from ourselves, yet the time will come when that faithful record will be unfolded clearly to our view, and we shall be judged ac-

cording to what is written there. Blessed, yea, thrice blessed are they, who are willing that all in their hearts opposed to truth should be brought to judgment—a present judgment, and bring their deeds to that light that giveth sight, that the sight may give sense, and the sense bring sorrow for sin. If we are patient under such a dispensation, it will lead us through the baptism of repentance.

But what is repentance? Is it merely sorrowing for our sins, or shedding many tears under the sense of them? No. These things alone do not constitute repentance: but it is a change of purpose, a ceasing to do evil, a radical reformation of life, a taking up the cross in ourselves against every impure desire, against everything that would injure us were we found in the practice of it. The cross lays no further restraint. When we come to this state of experience, we shall know the meaning of the declaration which Jesus made to his disciples, "Ye are the salt of the earth," and adding as an incentive to faithfulness, "But if the salt have lost its savor wherewith shall it be seasoned?"

The disciples constituted a part of the church militant, and in their united efforts in bearing the testimonies of truth against the corruptions of the world, were likened to a city set on a hill, which city could not be hid.

It appears to me that we, who are making a profession of religion of Christ, need to look to our calling and make ourselves sure that we are the salt of the earth, that others seeing our good works may have cause to glorify God, confessing by the righteousness of their own lives that Jesus Christ is come in the flesh in his spiritual relation to their souls.

The disciples of Christ have conflicts and trials, often

very severe: so had Jesus, but if they continue faithful with him, he will appoint unto them a kingdom. This attained, they will see that their trials and temptations have been useful to them, and that in their proving they have grown stronger and more firmly grounded in the truth.

Thus man comes to understand the state shown to John which he describes as "A great wonder in Heaven: a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars." This is the highest figure that can possibly be drawn of anything known to man. Among rational beings, woman, when maintaining the place assigned her by creative Wisdom, occupies a position which man has not the ability to fill. God has given to her peculiar qualities of mind, an exalted affection and tenderness of feeling, calculated to mould and instruct the young mind, bringing it along in innocence to maturity ; hence hers is an office of superior importance to the human family.

Clothed with the sun. Here again is taken the highest and most glorious orb in our system to represent the garments with which this state is clothed. And what does this portray ? Evidently the light of God's spirit, which clothes the souls of his children wherever found ; and these constitute the church.

The moon under her feet. Here again is taken one of the most beautiful and attractive of changeable images to represent the alluring things of time as being placed under the feet of the saints. Thus there can be no eclipse, no shadow of darkness, nothing to prevent the continual shining of the Sun of Righteousness upon the faithful, redeemed soul.

Upon her head a crown of twelve stars. Those stars represent the twelve apostles, who by taking up the cross were enabled to overcome evil, having their spirits clothed upon by the spirit of God; under the direction of this power they were sent forth witnessess to the important truth that Jesus Christ is come in the flesh, and the kingdom of Heaven is not afar off but at hand. Thus they occupy a prominent position as instruments in promulgating and reflecting the gospel. The whole is a representation of the church triumphant, of which Jesus Christ is the head. He begins the work of regeneration by the moving of his love in our hearts, and if we are faithful, he continues his assistance until a victory is gained over all sin and temptation,

Though glorious, yet we see that the stars occupy a subordinate position, for they are useful to us only as they reflect that which they receive; thus bearing witness to a greater light. Here we see the real value of the Scriptures of truth and of the truly anointed gospel ministry. The Scriptures testify of and direct us to the light of God which is ready to shine forth in our hearts, while a gospel ministry can go no farther than to warn and persuade men. Jesus and the apostles went no farther. Hence the Scriptures and the ministry, though valuable auxiliaries, are things for which we have no more need when that which is perfect is come and obeyed. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

Whatever Jesus declared, I receive as coming from

the highest authority, and he turned the attention of the people on several occasions away from himself unto God, as when he was addressed as "Good Master," he replied, "Why callest thou me good? There is none good but one, that is God;" and, "That which ye hear is not mine, but the Father's, who sent me;" "The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works;" "I ascend unto my Father and your Father, to my God and your God:" and he is represented as continuing "all night in prayer to God."

As I said before, I receive what he declared as from the highest authority, for the power of God which was in him took vocal sound and through him spake His will, and truth to the people. His life was in submission to God and an example to men, while his authority as a minister of the gospel was from the same source as that of other ministers of the same gospel. But whence was this authority? Let him answer, "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This he applied as being fulfilled in himself, which shows clearly how and for what purpose he was thus qualified.

I now commend you to this same anointing power, "the grace of God that bringeth salvation and hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." If we attend to this grace, it will

bring salvation. We ought not to look without for that which can be found only within our own hearts, for the greatest good that we can know in this state of being is there to be found, and the greatest evil with which we are afflicted originates there: but if we keep our eye single to the light of truth, we shall be enabled to walk in the path of righteousness, which that light makes plain. This path will also be found not only more clear but less difficult as we advance, until we come to that state in which all figures and all changeable things occupy their proper places under our feet, and our souls in their triumph over sin are clothed with the light of the Sun of Righteousness. Is not this a state worth all the cost? Is not the religion of Jesus, dear youth and children, worthy of your deepest devotion, worthy of all the sacrifice necessary to attain it?

Jesus Christ in his revelations to John concerning the church and things relating to individual experience, declared himself to be "Alpha and Omega, the beginning and the end, the first and the last." But what are we to understand from this? He takes the extremes of the Greek alphabet, in and within which are contained all the elements of that language, a figure denoting that within himself are contained all the principles of salvation. He begins the work by leading us to repentance, continues it by assisting our progress in reformation, and finishes it by giving us the victory over all sin.

Jesus was particular in pointing out to his disciples how they should become ministers of the gospel, for he told them to tarry until they should become "endowed with Power from on high," which Power he called the Spirit of truth, which "should lead them into all truth." When this was

received, or, in other words, when they were anointed for the purpose, they should go forth as that directed. He did not tell them that by and by there should be established theological seminaries or schools of divinity, where they might become qualified to preach, after the manner of teaching the sciences among men: no, for that which sustains the relation between the soul and the Creator cannot be reduced to a science. The religion of Jesus when it becomes ours is experimental, nor can it be learned save in the school of Christ, of which he is himself the head.

With regard to the qualification for the Gospel ministry, I know of no change by Divine authority, no change but that which has been made by man. But when in the third and fourth centuries the majority had ceased to depend upon that light and life in which the early Christians rested, the church lost her garments of the sun, men perverted reason, learning supplanted revelation, and the result soon became manifest. Contentions about doctrine and articles of faith arose, sometimes one party prevailing and sometimes another, as each in turn got the assistance of the secular power, which by means of fire and sword forced the woman into the wilderness, leaving a form without life; the moon got the ascendency, and the real stars of the crown became hidden from the world. Very much of the state of religion in the succeeding ages originated in that dark era of the church, and has become modified only in degree by the various leaders of the different sects of a later day. The church is not composed of Friends, Methodists, Baptists, Presbyterians, Roman Catholics, or any other sect exclusively as such, but among them all and everywhere those who are obedient to the Father's will, and

are clothed with His spirit, constitute the sons and daughters of God and members of the church of Christ.

We are taught that we are laboring under disadvantages not originating in ourselves, and that because of the disobedience of our first parents, the seed of sin has been transmitted to us, their posterity. The Jews held the same doctrine, but mark the language of the Almighty through His prophets to them: "What mean ye that ye use this proverb saying, The fathers have eaten sour grapes and the children's teeth are set on edge? but as I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine; as the soul of the father so also the soul of the son is mine: the soul that sinneth it shall die." Likewise through another prophet: "In those days they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge; but every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." "The son shall not bear the inquity of the father, neither shall the father bear the iniquity of the son." Here we see that the doctrine of sin being original only in the first of the human race is set aside by the highest authority, and the contrary being taught by less authority cannot make it true; yet in opposition to the commands of God, most of our modern religious teachers have taken this doctrine of original sin, and thrown it broadcast upon the world. Now the truth is clear: all that we have received from Adam is the outward man, which is of the earth earthy, but the spirit, that which is created after the image of God, and that alone which is accountable to Him, has no farther connection with Adam than that of

having taken up its abode in the outward tabernacle during its probation. Hence our spirits are not derived from Adam, and there can be no transmission of the leaven of sin to us; therefore sin must be original in every soul that sinneth, nor can the consequences be otherwise to that soul even though Adam had not sinned.

Are any in doubt with regard to the origin of sin, or any who charge the stealing away of their hearts from God to an agency out of themselves? I think we need not necessarily be in the dark concerning these things, for they are not so mysterious in their nature but that all may comprehend them, if they will throw away tradition, and give the book of their own lives an unprejudiced perusal. Here we may see whence the evil comes; every propensity which God has implanted in our nature is good, and would remain so were we true to the light He gives us; nor would they produce other results than such as He intended in their creation; the desire of gratification in pleasure in these is right if kept within the limits of the laws of our physical, moral, and spiritual being, but when any appetite or desire is carried beyond the limits set by these laws, the soul consenting, it becomes sin.

Now, cannot every one of us who has sinned trace our errors back to the perversion or abuse of one or all of the gifts of God? According to the declaration of James, "Every man is tempted when he is drawn away of his own lusts." If there be any other source of sin, I have not known it. But there is a sense in which the sins of the fathers in many cases affect their posterity. "And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering and abun-

dant in goodness and truth." "Keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, unto the third and fourth generation." But these are evidently physical sins, for it is to a great extent the sad experience of mankind that in consequence of the indiscretion of parents in regard to the laws of nature, physical and mental diseases are transmitted to posterity, but no stain of soul.

Many go so far as to say that Adam through his transgression brought death to the world? But what death? That of these outward bodies? If so, the very principles of nature must have acted under different laws than now, or these laws must have been governed by miracles, or could not have been followed by effect. These truths may be easily perceived by bringing the subject fearlessly to the light. If death could not have touched man, had Adam not sinned, the elements themselves must have been powerless with regard to the laws of their several natures; fire could not consume, the waters could not drown, the earthquake could not swallow up, and the tornado must have been powerless to harm man's dwelling; nay, even the very laws of gravitation must have been suspended so that in falling to the earth he should not be broken.

But it was said unto Adam, "In the day thou eatest thereof thou shalt surely die." The fact, however, of his having lived physically hundreds of years after his transgression, proves that the death of the body was not the penalty intended.

It is held by many that all that was lost by Adam was gained by Christ; but as man has been subject to death

since the coming and suffering of Jesus the same as before, all has not been restored, or the death of the body was not the consequence of Adam's sin. But there was a death experienced by Adam in the day that he sinned as the effect of his disobedience, a death which every individual since has known who, like him, has sinned.

When the soul has lost the covering of the Holy Spirit, it feels itself enveloped in darkness, and instead of peace, joy, and the light of God's countenance, death and remorse rest upon it. The covering of fig-leaves will neither hide us from ourselves nor from the all-seeing eye of eternal wisdom; nay, it cannot conceal the fact of our spiritual nakedness, nor soothe the pain of the soul's hunger and thirst. We have left our Father's house, we can no longer partake of the tree of life; hence James tells us that "sin when finished bringeth forth death."

Jesus, in his affectionate and instructive parable of the prodigal son, makes the subject sufficiently clear, and when the Father was represented as saying, "For this my son was dead and is alive again," it is evident that the death of the body was not alluded to, but a spiritual death from which this son had lately experienced a resurrection. He hungered after the bread which in his innocent state he had freely partaken of in his father's house; but his return was hailed with great rejoicing. His father went forth to meet him while yet he was a great way off, the fatted calf was killed, and the best robe, a covering of the Father's love, was placed upon him.

Cannot some who are now present measurably appreciate this parable from what they have known in their own experience? The parent having prescribed just and equit-

able rules for the government of his household, finds that so long as those rules are observed, peace and contentment reign in the family circle; but when one of the members, refusing to be thus governed, takes a course resulting in his own injury, all are grieved; and when he returns again and becomes obedient, they all rejoice with a joy which cannot be felt over those who had never gone astray. It is so measurably in the family, it is eminently so in the church, and I believe it is perfectly so in Heaven. "I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

Now we perceive in the case of the prodigal that no outward sacrifice was required to appease the father and reconcile him to his son, but that his gracious reception and welcome to the riches of the father's house were the result of repentance and reformation of life. Now can experience bear testimony to any other way of reconciliation with God? No. All external things combined are insufficient to redeem and save the soul. The subject of redemption has been clothed with much of mystery, but the mystery is the work of man, belonging neither to truth nor the light of God. Truth is ever plain and simple when error is kept from it, and the very nature of light is to make truth manifest by taking away mystery and dispelling darkness.

It is clear to my mind that if we were to depend less upon tradition and the teaching of men and more upon that great good which is to be truly and savingly known only in our own hearts, we should be at no loss in regard to the nature and means of man's redemption. It is a

subject of experience, and those who are redeemed can bear witness to the simplicity of the work. "The bread that I give is my flesh, which I will give for the life of the world." By the term bread he evidently meant the Spirit, the life of God which was in him, for he also said, "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you."

The Jews could not understand how these things could be, and called them "hard sayings." He therefore made this explanation: "It is the spirit that quickeneth, the (my) flesh profiteth nothing." Here he makes it clear that he used the terms bread, flesh and blood as figures to represent the life that was in him, which he would give for the life of the world; hence it was not the life, or flesh, or blood of the outward body, but the spirit of God that dwelt in him. And what is the life of the world which must be given in exchange? It is a life of sin, impurity of soul, envy, hatred, revenge, covetousness, idolatry, and all things which are opposed to that standard of righteousness exhibited in the life of Jesus. Now when we are willing to open our hearts and suffer this life to come in (for flesh and blood cannot enter the soul) it will cleanse, wash and purify the soul from all its defilements, becoming the renewed circulating medium of life in the soul. Here we can see that man's redemption does not consist in or depend on anything external, visible or tangible, but simply upon giving up that which separates him from God; his spirit must become purified by the baptism of fire and the Holy Ghost, and by the blood or life of Jesus Christ, which cleanseth from all sin. As I said before, redemption is a thing of experience, and we who have sinned all

stand in need of it, for it is a work that must be done in each individual.

We know the skillful physician applies his remedies directly to the patient who is sick, and not to another person, in order to heal the one diseased, neither do men, when one has been convicted of crime, punish an innocent man, letting the criminal go free. No: the sense of justice which God has placed in all rational beings would cry out against it. Can man be more just than God? He that hath ears to hear let him hear.

The tastes and tendencies of the minds of men differ as widely from each other as do the shades of the bow in the cloud: some appear to be so evenly balanced in themselves that scarcely an effort is required in pursuing the right, while others seem almost enveloped in moral turpitude. To the latter the cross must indeed be very great as they seek to overcome the world, yet I cannot believe this to be the result of Adam's sin as its original type (for all are Adam's descendants),—rather the consequence of attending circumstances. These circumstances however do not affect the soul to defile it until it ceases to depend upon its Creator, consenting to the will of the flesh by which it separates itself from God. It turns away of its own choice and becomes impure, to which state God cannot be reconciled. This state of corruption rests not upon children before they have sinned, though they have in their nature all they could receive from Adam. Impurity cannot enter into Heaven, yet Jesus said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." "Verily I say unto you, that except ye be converted and become as little children, ye cannot enter the

kingdom of Heaven." How this emphatic declaration of Jesus strikes against the absurd doctrine of infant perdition, a doctrine which has been held by many zealous professors, but which like many other errors has come up with the smoke from the bottomless pit of man's imagination, the inexhaustible storehouse of the mysteries of Babylon. Children knowing no law can transgress none: and would it not contravene justice to make them responsible for wrong which they never did? And the fact of their being in a state of acceptance with God, also makes it clear that every soul since Adam (for all have been children) has been in a state wherein his sin did not affect them. Therefore as about one-half the human race die in infancy, a state of Divine acceptance, and as Jesus made no exception, we may therefore safely conclude that none are or ever have been reprobated in consequence of Adam's transgression or by any foreordination of God.

The preparation of the heart in man is of the Lord, hence unless he prepares our hearts to do him reverence, no sacrifice will avail anything in his sight. What though we should carry out to the very letter the creeds that men have formed, what though we should obey every rule sanctioned by religious custom or untempered zeal, would God draw nigh to us for this? Though our lips should move in prayer and our tongues should chant the prescribed songs of praise, yet our hearts might be far from Him. In this state we might act under an authority which we had not received from God, might utter precepts which we did not feel or teach doctrines which we did not understand; yea, if we should depend on a religion which we had learned only of men on the authority of tradition,

we might still be in an unregenerate state, warriors, covetous, idolatrous. But this is as far from the religion of Jesus as was the religion of the priest and Levite from that of the good Samaritan ; the former were religious traditionally, the latter experimentally, practically and effectually.

There is a vast difference between a religion of the head and a religion of the heart; the latter was the religion of Paul, which he had learned in the school of Christ, the former that of the sons of Sceva, who when they attempted to cast out devils by Jesus, whom Paul preached, failed because the power which wrought through Paul was not in them. Their state truly represented a religion which may be practiced by a prescribed form without life, which above all other things has stood most in the way of the spread and success of the gospel of Jesus Christ, for as the body without the spirit is dead, so also faith without works is dead, and there is no true effectual faith but that which works by love to the purifying of the heart; and when the heart is thus purified it has become an altar on which acceptable offerings may be made to God.

I often feel in my poverty of spirit the necessity of bowing in prayer asking for Divine assistance, and it is clear to me that were our petitions rightly directed, we should be greatly benefited by the exercise; for our prayers are ever answered when they are put forth by the working of the Father's spirit in us; He alone knows what is best for us and what we stand in need of, before we ask Him. Is it not a reason why men are so little profited by the multitude of prayers daily offered, because they are too much the judges of their own wants and conditions, inde-

pendent of Divine direction, often seeking to accomplish selfish or unjustifiable ends? The prayers of the greatest saints could not be answered, however zealously put forth or carefully written, were they not in accordance with the Father's will; even the prayer of Jesus, that faithful son of God, that the cup might pass, was not granted for this reason. Will not the circumstances warrant us in supposing the following answer of the Father to his petition?—"Son, although thou hast not finished the work which I gave thee to do, yet I will give thee the strength that thou mayest maintain to the end the testimony that thou hast already borne. For this cause came thou into the world, to bear witness to the truth. Thou may not yet receive thy crown, lest there be no example left to the world of man's gaining the victory over the powers of darkness, therefore be thou faithful to the end, that through suffering thou may be made perfect and become the captain of salvation to all who will follow thee."

Mark with what human submission the prayer of Jesus was offered: "O my Father, if this cup may not pass except I drink it, Thy will be done." "Thy will be done," the greatest evidence of a Christian on earth or of a saint in heaven. And I desire to encourage all classes as they feel the moving of the Father's spirit thereto to pour out the desire of their souls unto Him. And especially to you, dear youth and children, now in the days of your innocence and purity of spirit, I would say, Put your trust in the arm of Divine Power and Love which, as the Scriptures bear ample testimony, will be revealed in your own hearts, if you will receive it, that you may grow stronger and stronger in the truth, becoming instrumental in pro-

ducing the reformation so much needed in this our day; and should you dedicate the morning of your lives to the cause of righteousness, you will never have reason to regret the step, for in no other way than by obedience to the truth as declared in yourselves, can you become the disciples of Jesus Christ, and in no other way can you gain an entrance into the kingdom of Heaven but by overcoming as he overcame. And what is Heaven? It is a state which may be measurably known in this life, consisting in "Righteousness, peace and joy in the Holy Ghost," and to all who, holding out to the end, shall reach this state the promise will hold good, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." But remember, this great and encouraging promise is only made to those who overcome as he overcame. He that hath ears let him hear.

If any of you, dear young men and young women, are conscious of having done wrong and still feel the effects of your error resting upon you, be not discouraged nor cast down, for it is the nature of the office of the gospel of Christ to seek after those who have strayed from the path of rectitude, and extend to them the power of redeeming, restoring love. Such was the mission of Jesus. "I am not come but to the lost sheep of the house of Israel." It is then in love and not in anger that he continues to extend the hand of his merciful regard to us for our good. Men have given to our Heavenly Father a character which He does not possess. We are taught that He is angry with men because of sin, but is it so? I see no evidence that He has ever manifested Himself in any charac-

ter opposed to love. But here some one seems to object, saying, He is a God of anger, for the Bible says, "God is angry with the wicked every day," to which I reply that if by anger there is meant the exercise of the passion as we use it, it asserts too much, for we know a being that is angry every day is an unhappy being,—that he must lose his dignity and alienate himself from that which is good, and every day would be making work for repentance; so we see that if God is angry with the wicked every day, according to our acceptance of the term, He must have experienced more unhappiness than has any man since the transgression of Adam. But it is not true,—He is neither an angry nor revengeful being, and men have formed their judgment of Him from the state of their own hearts. Now I understand the expression that "God is angry with the wicked every day," to mean simply this: He is himself a standard of Purity, Holiness, Truth, Love and Mercy, unchangeably the same; and while we live up to this standard we are in a state of reconciliation with Him, but when we sin we separate ourselves from Him by our own choice. We see that as He is good and unchangeable, He cannot reconcile Himself to our corruption, and on the other hand a great change must be wrought in us if we would again become reconciled to Him after we have opposed ourselves to His purity by becoming impure, to His holiness by becoming unholy, to His truth by choosing error, to His love by becoming hateful and hating one another, and to His mercy by becoming unmerciful. And is it not as much to be expected that these opposing states should be unable to unite, as that fire and water should disagree? —for when these opposing elements of nature are brought

together there is war, not in consequence of malignity, but because of the inherent differences of their natures. Thus we see that our Heavenly Father is opposed to sin because purity cannot be reconciled with impurity, holiness with unholiness, nor truth with error: hence He is opposed to sin without anger, and is ever ready without revenge to assist the transgressor in recovering his lost state. "He that hath ears to hear let him hear."

There was a period in John's life, before he had an experimental knowledge of the Father, when he supposed Him to be revengeful, and on one occasion when the people of a certain village refused to receive them, he queried with Jesus if they should call down fire from Heaven and destroy them. Now mark the answer of Jesus: "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives but to save them." But through faithfulness to the unfolding of light in his own mind, John experienced a change of heart, and as the work of grace advanced he became possessed of the knowledge of the true nature of God; and was qualified understandingly to bear the most important testimony ever borne by man, that "God is love." Were men fully prepared to acknowledge this truth, and act under the influence of love, a reformation would soon pervade the nations of the earth; oppression would cease, every unjust yoke would be broken, that the bruised captive might be set at liberty; the sword would be beaten into plowshares and the spears into pruning hooks; nation would not lift up sword against nation, neither would they learn war any more. But, alas! these effects of love and the religion of Jesus are too little apparent; for the results of

the religion and works of men in a general way do not produce peace, quietness, nor assurance. The ambition of the so-called Christian nations is best satisfied when they have achieved a victory on the field of battle, over-reached in diplomacy or outgeneralled by strategy; their highest glory to conquer. Thousands of human lives are annually sacrificed to the spirit of war and to the ambition of aspiring men, who, adding blasphemy to cruelty and wickedness, dare presume to invoke the assistance of a just God in their work of blood.

Jesus said, "My servants cannot fight," and this nation, blest though it has been with liberty and a fruitful land, seems to have been most unmindful of its Christian duty; and except like Nineveh it repent and reform will soon be left to the consequences of its own wrongs. A dark cloud is gathering over the land, there is a confusion of tongues, men call evil good and good evil, and effects will follow their causes. "Men do not gather grapes of thorns, nor figs of thistles."

The exercise of my mind now seems to be drawing to a close. I had nothing to lay before you when I took my seat in this meeting, but a calmness of feeling, a poverty of spirit was my clothing; in this state I prayerfully looked unto Him, who thus far has been my never-failing helper, and I now bid you all an affectionate farewell in the Lord.

It is important that all classes be prepared to receive the final summons of the pale messenger, for none are exempt; the wheel of time, that in revolving has released our aged sister, will not cease to turn till one after another have all been dropped into the silent grave. Let us then, as rational and accountable beings, carefully examine our

accounts page by page, so that if anything be found there which has not the seal of truth, it may go to judgment, for the judgment seat is in every soul, and blessed are they who are willing that all things in their hearts bearing not that seal should be cast out. We shall then be prepared to offer with grateful hearts praise, honor, and thanksgiving to God for giving us the victory through the assistance of His own spirit, known to us as "Christ the power of God and the wisdom of God." We shall then be permitted to take our places as stars with the apostles of the Lamb, in the crown which is upon the head of the woman, the church triumphant, the church of Christ. Amen and Amen.

[Extracts from a sermon delivered at Hamburgh Quarterly Meeting, 1862.]

It is a common saying among men that "after a storm comes a calm," and as regards the outward elements the saying is true; but why is it so? Not because the elements which composed the storm exist no longer, but because these elements have resumed their equilibrium, so that no clouds are left in the atmosphere to obscure or obstruct the clear light of the sun, and the cheering influence of the sunlight may continue to rest upon us so long as the true balance of the atmosphere is preserved, for in this state no storm could ever occur.

Now if we transfer this figure to man we shall find that it truly represents him in his normal condition, for, compound in his nature, he has all the elements of animate creation exhibited in the beasts of the field, the fowls of the

air and the fishes of the sea on the one side, with an immaterial immortal spirit on the other, which last is the only sensible recipient of the Spirit of God, and is that alone which is accountable to Him.

So long as man obeyed the commands of God, acting according to His laws, all his passions and propensities were in harmony, each performing the office designed for it by creative wisdom, all his elements were preserved in a true equilibrium, and man was in paradise; God, the universal sun of righteousness, continually enlightened him. Hence his condition of innocence and purity of soul, constantly advancing in the true understanding of natural and spiritual things, for truth would have been opened and developed in his mind just as fast as he was able to bear them in his advance in experience. He would also have had the privilege of using his every faculty and of availing himself of every blessing which God had created as applicable to his wants or necessary to his condition, without fear or without danger, for all had been pronounced "very good."

But he withdrew his dependence from its only safe foundation, and listened to the suggestions of his reason, abstracted from its spiritual guide, by which means he fell, losing all the love that had hitherto sustained him, and finding death in the error of his ways. The equilibrium of his state was lost by exercising some of his faculties out of their proper place, and hence that state of uncertainty and confusion in his mind prefigured by the storm. He had himself turned from the light to darkness, and a loss of spiritual life ensued; the calm, humble frame necessary for improvement was gone, and he had no power by

which he could retrieve it, for no power was capable of imparting help but Him from whom all good was derived.

Now it is clear to me that the condition of Adam before he transgressed was precisely the same as is the allotment of all who come into the world, and that it is the privilege of all to retain that state in the same way in which Adam could have done so. When Jesus Christ came into the world on his outward mission he also stood in the same condition as did our first parents, but instead of doing as they did, he by trusting wholly to his Heavenly Father preserved a perfect balance in his whole nature, nor did he ever swerve from that humble, dependent and prayerful state which pleased the Father. In his humiliation his judgment was taken away, yet he had in his nature all the elements of universal man, for he was tempted in all points like as we are, which could not have been had not his nature been like ours. As the Jewish Messiah he was sent particularly to that people, and well would it have been for them had they received him and come to the substance to which the figures and emblems of their law pointed, for the first object of his mission was to redeem the Jews from "statutes that were not good, and precepts by which they could not live," and this he essayed to do by turning their minds away from the mere literal observance of the outward law; for this purpose he was "made of a woman, made under the law to redeem them that were under the law."

While that law was binding upon them they appeared clear as to the letter, but Jesus told them that their sin consisted in harboring the desire or will to do evil whether that desire resulted in action or not; thus he placed all

men upon the same plane of accountability according to the talents given them. Diversity of talent does not, however, confer an advantage of one over another relative to the soul's happiness, for he that improves his one talent properly will be as well satisfied with the result as will they be who have the two or the five; this is beautifully portrayed in the story of the Israelites gathering manna, for they that gathered much had nothing to spare, and they that gathered little had no lack, and thus all were satisfied; as when people sit down to a well-furnished table all find wherewith to satiate their hunger, and though some require much more or much less than others, yet are not all equally satisfied?

I have said that the outward mission of Jesus was to redeem the Jews, but he was also a redeemer in another sense, for there was a power in him, far deeper than what was exhibited in external works, by which he was the universal Saviour of men; He was anointed with that Power which was the beginning of the creation of God, and which was called the Son of God because it was and is the Father's own spirit actively put forth; by this power it was that Jesus wrought miracles, such as raising the dead, recovering of sight to the blind, etc.; but this light, life and power were not limited to him as a man nor to the era in which he came.

The Gospel is the power of God unto salvation, and is therefore what all have stood in need of since the creation of man; it was preached to Adam and his immediate offspring, and the effect of obedience to it was seen in the righteousness of Abel, while the consequence of a contrary course was witnessed in the rejection of Cain.

In vain shall we search the Scriptures for an instance of a purer Christian life than was that of Joseph, and whence came his perfection but by obeying the light of Christ that was in him? He in his tender years was sold by his brethren to barbarians, for the passions of envy and jealousy had blinded their eyes and steeled their hearts against all natural affection or compassion; they exercised no brotherly love and felt no sympathy for his sorrows, but when in after years these same brethren were brought under his power, there was seen on his part no spirit of retaliation, no act of revenge, but rather the fruits of true Christianity and charity.

Now let him who claims that we have something better to guide and instruct us than had those who lived before the Scriptures were written, prove it by living a better life than did Joseph. Indeed he was far in advance of many of the votaries of religion of this day, for in the figure adopted by his father he was as a tree planted by a well whose branches ran over a wall! but alas for more modern Christians! they have been engaged in too many instances for fifteen hundred years past in building the sectarian walls of prejudice so high that true Christian charity has hardly if at all been able to reach over them.

"The hands of his arms were made strong by the hands of the mighty God of Jacob." Have any among Christians found other sources of strength? And it was declared that "the crown should be upon the head of him that was separated from his brethren." Did Paul gain more? No; the gospel is and always has been preached in every creature. When Noah was building the ark Christ preached to the spirits in prison, and what were they but sinners,

differing perhaps in nothing from those who are under the bonds of sin and corruption to-day? And if Noah in those days was righteous, it was but the result of obedience to the universal light of Christ in him, which of course was not excluded from others; and the reason why they were not equally profited by it with him was because they were not equally faithful; the very reason of the great diversity in the spiritual condition of men now. In taking a review of the righteous so far as we have any knowledge of them, we shall see they were righteous in the same ratio in which they preserved a true balance in all the elements of their nature, the wolf not being permitted to make war upon the lamb nor the leopard upon the kid; no preponderance allowed on the side of the bear, or the lion, or any other bestial propensity; hence, nothing having the power to hurt or destroy, the soul, dependent as a little child upon the Father's will, could lead and control all the probationary elements, while every one of them filled and fitted its proper place. Thus no desolating storm was known; no clouds to obscure God's light and love, but the true government and the true calm of the spirit were realized. This brings a man to that state in which a "change of heart," "regeneration," or "the new birth" is understood, and this experience is of the highest importance to the children of men, for "except ye become regenerated or born again ye cannot enter into the kingdom of Heaven." This being the case, have we not all vital interest in it? How necessary then to know in what it consists, and as it now opens before the view of my mind I will spread it before you. It is simply the change of government to which we have already alluded. While man is under the government of his

passions and animal propensities, he is in that state prefigured by Esau, serving a hard task-master, bowed under a heavy burden, bearing a yoke not easy to be borne. In this state man is a warrior, manifesting the feelings of jealousy, envy and hatred, fully exhibiting in his life and actions the nature of the treasury of his heart; from this state proceed all contentions and all unjust oppressions. Thus society loses its just equilibrium, the desolating storm breaks down the moral barriers, and man arrays himself against his fellow man, as is awfully the case now in our own land.

The Gospel, however, brings him from under the sway of this perverted, desolating power into that of the Prince of Peace, and into the kingdom of Christ, which is not founded after the manner of establishing the kingdoms of men, by force and violence, but rather by persuasion and entreaty; for when the heart is opened and yielded up to Him, He assumes the government; and as there is a change in government there is a corresponding change in the condition of the various elements of man's nature. He now loves his Creator supremely, and his neighbor as himself, and more—he loves his enemy, which proves him to be a child of God and a joint heir with Christ Jesus, for such love was never felt by the unregenerate. The soul has come under the influence of Divine love, and as the stream must be of the same nature as the fountain, he will witness the effect of righteousness to be joy and peace. Here his nature assumes its harmony, for the government has been transferred from self to Christ, "the wolf dwells with the lamb," etc. Now we see how simple and plain is regenertion, and how necessary to the happiness of man.

We have a striking exhibition of man under each government in the life of Paul. He tells us that he was educated in the strictest and most orthodox sect amongst the Jews, and that he undertook to sustain his religion by persecution, and by forcibly suppressing anything that seemed likely to gain a place in opposition to what he had been taught. By his own confession he was exceedingly wroth with the Christians, exercising no human sympathy for them, for the powers of his animal nature, stimulated by an unsanctified zeal for his religion, made him ferocious and cruel; he was unbalanced, and hence exhibited the "direful effects of the storm." But when he was met with in the way, and heard a voice that pierced his soul, saying, "Saul, Saul, why persecutest thou me?" and when he had become sufficiently settled to realize his condition, he found he was no longer a strong man; he felt a sense of his want and dependence; he prayed, and while he was yet in the street called Straight his sight was restored unto him. Now he confessed not with flesh and blood, but became obedient to the heavenly vision; he was no longer a persecutor, and why? Because he had experienced a change of heart, he had become regenerated, a change of government had taken place. Christ began to reign in him, and as a result the true equilibrium of his nature was restored; that power whose voice could be heard above the tempest had said, "Peace, be still," and the storm was laid, and there was a calm.

Be entreated, my dear young friends, to give these things due consideration. Think upon them, and act upon them now in your early years before hurtful habits are formed or fixed upon you with a power not easily broken; for if in

the first part of your advance in life you choose the right course, you will grow stronger and stronger in the exercise of those virtues that constitute the jewels of heaven. Youth is the season of life best adapted to attend to the just and necessary restraints of discipline, and although you may now anticipate lengthened years you cannot glorify God or profit yourselves or others only as you dedicate your lives to carrying out the true designs of your being, and if you are rightly concerned to do this, you will become qualified to perform all the duties of your several allotments in life. Your fathers are fast passing away; seek therefore to honor them by being found worthy to fill their stations, and carry on the good work required in your own day. If this is truly your concern, you need not fear, for the light of truth will enlighten your path.

I have passed through the period of youth, and am advancing from the active life of middle age. I therefore know the dangers along the path of the youthful traveler; there are thorns in the way, and the serpent lurks near you with its venom, but trust in God, and your feet will be preserved; though you pass through the fire, it shall not kindle upon you, and through the waters they shall not overwhelm you.

I now feel my mind brought into exercise for my sisters who are in the middle years of life, those who feel the responsibility of their station. I am aware of the great consequences that a proper discharge of your duties involves to the human family and the cause of religion and virtue, and I may say to you, dear mothers, if you feel your inability to train those under your guardianship in the nurture and admonition of the Lord, prayerfully seek your

Heavenly Father for strength and wisdom equal to the work of your day; and you will find it of the utmost importance that nothing be suffered to remain in your own heart which your best judgment tells you should be corrected in your children; thus prepared you can labor availingly and hopefully expect success in giving the first lessons of instruction to them.

I am firm in the belief that the right first training of children is not generally understood or carried into practice. Parents are to a great extent accountable for the character of their offspring, as infancy and childhood are the periods in which impressions are indelibly made; in this season the mind is tender and passive and should be entirely under parental control. What can cause a mother's heart to be moved with such deep emotions of joy as to see her children's deportment give promise of future usefulness, piety and virtue? She sees the travail of her soul and is satisfied; she has successfully and gloriously fulfilled her mission!

But be not discouraged, dear sisters, though some of you may not at present see the results of your soul's desire; let not your perseverance be relaxed, for your labor may prove like bread cast upon the waters, found again after many days. How often have a mother's prayers been answered by heaven, and her counsels recalled by an erring son or daughter, even after she has gone home?

I may again repeat that the minds of children are in a plastic state and easily impressed for good or evil. How important then that care should be taken to strengthen a tendency to stability and to the control of the passions, lest some of them become turbulent and act out of unity, thereby producing that state answering to the storm.

A SERMON AT CHESHIRE, N. Y.,

SIXTH MONTH, 1862.

I have no doubt but that most if not all of the large assembly present, believe in the compound nature of man; that is, that he is composed of the earthly tabernacle, of the animal mind, and of the spiritual mind or soul, which last is created in the image of God, and is the only part capable of receiving the Divine will or of being made accountable.

Thus constituted, man was before he transgressed in a state of unity with God, standing in no need of a Redeemer, because his nature was occupying its proper position, just as his Maker had designed, and was pronounced good.

While in this condition his spirit conversed with Jehovah, because there was nothing to prevent the soul from receiving illuminations from the eternal source of light, and in this high and holy state man might have continued to stand had he obeyed the laws that wisdom gave him. Innocent and pure as he was, this was possible for him, although susceptible through his lower nature to temptation; but, alas! forgetting his dependence on the Father, he undertook to acquire wisdom and knowledge and power and riches in a way not marked out by the All-wise. He fell, and how great was that fall! for behold, he brought death upon himself!—not of the body, but that death which is the effect of sin; that death which sealed the sweet fountain of communion between himself and the Father; that death which has effectually closed the door to his former peaceful and happy state. Now he must needs

have a Redeemer; he must be rescued and delivered from the bondage of sin; he must fight and fast, must watch and pray, must struggle under the cross, no matter how heavy it may be; for he cannot redeem himself or reinstate himself in his former position, and the Gospel has therefore become to him a necessity.

This Gospel, which was given to the world through Christ, the fulfilling of which will redeem men, is most beautifully presented before John's spiritual vision, and he describes it thus: "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." This remarkable figure, as we shall see when we come to understand the substance to which it points, is most appropriately drawn. We know that in a sinful state darkness in a measure covers the soul; yea, darkness envelopes the truth, and hides it from us, as with a thick cloud, but when the face of the angel, "as it were the sun"—the light from God, —and his feet like pillars of fire, are perceived by us, the cloud begins to recede, and though we may be deeply pained as we become sensible of our condition, the "rainbow of promise" rises before us, assuring us that if we prayerfully choose the light and practice of truth, we shall be brought up from the darkness and death that had overshadowed us.

But let us look again upon this rainbow; we see the natural bow embraces all the colors of the sun and holds them in its light, but that light falling upon the cloud has all its inherent properties prismatically brought out, thus presenting to view the seven primary colors. Now may not this figure remind us of what was once seen in pro-

accounts page by page, so that if anything be found there which has not the seal of truth, it may go to judgment, for the judgment seat is in every soul, and blessed are they who are willing that all things in their hearts bearing not that seal should be cast out. We shall then be prepared to offer with grateful hearts praise, honor, and thanksgiving to God for giving us the victory through the assistance of His own spirit, known to us as "Christ the power of God and the wisdom of God." We shall then be permitted to take our places as stars with the apostles of the Lamb, in the crown which is upon the head of the woman, the church triumphant, the church of Christ. Amen and Amen.

[Extracts from a sermon delivered at Hamburgh Quarterly Meeting, 1862.]

It is a common saying among men that "after a storm comes a calm," and as regards the outward elements the saying is true; but why is it so? Not because the elements which composed the storm exist no longer, but because these elements have resumed their equilibrium, so that no clouds are left in the atmosphere to obscure or obstruct the clear light of the sun, and the cheering influence of the sunlight may continue to rest upon us so long as the true balance of the atmosphere is preserved, for in this state no storm could ever occur.

Now if we transfer this figure to man we shall find that it truly represents him in his normal condition, for, compound in his nature, he has all the elements of animate creation exhibited in the beasts of the field, the fowls of the

air and the fishes of the sea on the one side, with an immaterial immortal spirit on the other, which last is the only sensible recipient of the Spirit of God, and is that alone which is accountable to Him.

So long as man obeyed the commands of God, acting according to His laws, all his passions and propensities were in harmony, each performing the office designed for it by creative wisdom, all his elements were preserved in a true equilibrium, and man was in paradise; God, the universal sun of righteousness, continually enlightened him. Hence his condition of innocence and purity of soul, constantly advancing in the true understanding of natural and spiritual things, for truth would have been opened and developed in his mind just as fast as he was able to bear them in his advance in experience. He would also have had the privilege of using his every faculty and of availing himself of every blessing which God had created as applicable to his wants or necessary to his condition, without fear or without danger, for all had been pronounced "very good."

But he withdrew his dependence from its only safe foundation, and listened to the suggestions of his reason, abstracted from its spiritual guide, by which means he fell, losing all the love that had hitherto sustained him, and finding death in the error of his ways. The equilibrium of his state was lost by exercising some of his faculties out of their proper place, and hence that state of uncertainty and confusion in his mind prefigured by the storm. He had himself turned from the light to darkness, and a loss of spiritual life ensued; the calm, humble frame necessary for improvement was gone, and he had no power by

Deity and nothing," see how beautiful the gradation:—First, the earthly temple or body connected with and clinging to material nature, then the animal mind made to serve the present wants of the whole being, and lastly, the soul, the likeness and image of God, the responsible and crowning work of all, connected with and subservient only to the Deity.

And here is the soul's probation placed in a medium position, capable on the one hand of looking up to and being instructed by its creator, and consequently of being virtuous and happy; while on the other hand it may descend downward to obeying the animal propensities, and becoming, as it sinks under their control, vicious and miserable; for we see that though all these propensities were created in wisdom and all are good in their proper places, yet it is only in their proper places that they are good. They were made to serve, not to control, and it is only when perverted that they become sin and slay their victims. Yea, they are a necessary part of our nature, made for a high and honorable use, and if we keep them under proper control they will prove, instead of snares to our feet, sources of comfort, help and strength.

Man has an important work to perform; he has a building to erect, and that building, though formed of a variety of materials, must be so constructed that all the parts will be in perfect harmony with each other, each supporting and strengthening the whole, and the whole resting upon a secure foundation.

This building, which God has set man to work upon for himself, must be upheld by the seven pillars alluded to by the prophet; now therefore let us examine these pillars

more particularly, and consider the labor necessary in their construction. Although man was innocent and happy in his first estate, yet it is clear to me that, had he even retained it, he would not have been exempt from a degree of warfare, else he could not have obtained positive virtue; he would not have been forced to fight against lusts that had already become his masters, but he would have had to be prepared for every symptom of rebellion in his subjects or passions.

But let us proceed to our building in order: first, there is that in man's nature which, as it were, forever lurks in the dark, like the wolf for its prey, striving to take us unawares, or ready to steal upon our grounds if but for a moment we forget to watch. If we allow this disposition to gain and keep the ascendency, innocency, so aptly represented by the lamb, must fall; thus we suffer great loss in ourselves and fall into vice; but if, on the other hand, we keep on the alert, innocence is preserved, vice is slain, and the tamed wolf and the lamb may dwell together. Thus we have overcome the first beast and have erected the first pillar in our building, which pillar is virtue. "The leopard shall lie down with the kid."

One of the great errors of the human race from the first, has been in its manner of building the second pillar, which is knowledge. Men have sought to obtain this by their own unaided power and wisdom, and the diversity, contradiction, uncertainty, perplexity and confusion in the world, both scientific and religious, are but the fruits of this wrong action. Now this condition of things is fairly portrayed by the leopard, which is the second beast; for we see that while knowledge, especially religious knowledge,

obtained alone by human study and tradition, like the leopard's spots, may be admired for its beauty, the dissensions and self-reliance consequent upon such a course, like the cruel beast, neither spare nor pity.

And now what constitutes the true and saving knowledge that is worthy to become a pillar to our building? It is this: "To know thee, the only true God, and Jesus Christ whom thou hast sent." This is a knowledge never gained in schools of theology; true divinity is to be learned only in the school of Christ, where he himself is teacher. And when we go to this source for instruction, and have gotten the right knowledge, ignorance, with all its train of evil dispositions, bigotry, envy, malice and persecution are cast out, the evil power of the second beast is slain, the leopard becomes harmless and lies down with the kid, and our second pillar, knowledge, is in its proper place. There is nothing of which we know or can conceive that has done such dreadful and irreparable mischief to the human family as a false religious knowledge; see how the very faculties formed by the Almighty for the greatest good have been perverted, and love and truth been made to groan under their misdirected power.

During the crusades or "holy wars" not less than five millions of human lives fell a sacrifice to the "shedder of man's blood," and now we tremble to look back upon those who were broken upon the wheel, burned at the stake, sawn asunder, and in various other cruel ways were destroyed; all by the strength of this false, self-asserted knowledge. And what if I should say that all persecutions, all wars waged to the desolation of so many places on this fair earth, had sprung from the same cause?

And when will mankind be willing to come to a saving knowledge of God? when will they be willing to see the Father as he is, by the light which he himself has shed abroad, that they might be saved?

And we may "add to our knowledge temperance." This is necessary for our whole being; for the physical in all its wants and callings, in eating, and drinking, and sleeping, and labor, and care; and for the mental, that we may not overwork its powers, thereby rendering it helpless or of less service to us; and finally, for the spiritual, for that is much influenced by the lower propensities, and is peculiarly liable to be driven to excess in one direction or another. Thus we frequently hear pastors lament the backsliding of some of their flock—the cause of which evil may, I think, too often be traced back to an intemperate anxiety which had excited a zeal outrunning knowledge. Such zeal cannot direct safely, and, like the sudden and fitful storm, soon swells into a foaming and roaring torrent, but, being abnormal, as soon passes off again, leaving the channel as dry and barren as before.

Hence we see that it is particularly necessary to be temperate in all things relating to religion, and never should we let our feelings take latitude so far as to judge or condemn others who may not acknowledge our standard of doctrine for their faith. We should commence schooling ourselves in this virtue as well as in the others while young, ere contrary habits are formed, and while the heart is more generous, tender and susceptible to Divine influences. It is said to be easy to train a young lion, but when we become fixed in an evil habit we find ourselves truly enough under the foot of the *strong lion;* but if we

are properly trained in our youth, or if we have overcome all intemperance in ourselves, then shall we know the third beast is slain,—then shall we behold the calf, the young lion and the fatling together, and the little child, which is the pure spirit of dependence upon the Father's will, shall lead them.

Here also we shall know our building to be strengthened, for our third pillar will have been set.

"The cow and the bear shall feed, and their young ones shall lie down together." The prophet could scarcely have found in animate nature a more appropriate figure by which to represent the misguided, selfish propensities of man than the bear. It is said that this animal is so intensely absorbed in gratifying its own appetite that it waits not even to kill the hapless thing it has caught, but gorges itself while its victim is still alive. Does not this aptly remind us of the perverted selfishness of man? When we see orphans robbed, widows made homeless, innocence betrayed, and the helpless trampled upon, do we not see the resemblance? These and many more evils both public and private arise from the perversion of this one faculty—acquisitiveness; and yet this faculty, if governed by true wisdom, would prove a blessing not only to ourselves, but to all with whom we are connected. If we look into our own lives as individuals we shall see that we must have an interest in the matters and circumstances that surround us; we must exercise a proper care in order to provide things necessary for ourselves and our dependents if we have any; but it must be a proper care, and not, while it brings comforts to our friends, cast darkness and death over the hearths of others. Truly and properly di-

rected self-interest never made a man covetous or idolatrous; it never made any man exclusive or monopolizing, for there is enough of good in this world for all to have a share and each to have enough. God has made his sun to shine upon the evil and the good, and his rain to fall upon the just and the unjust: therefore if we keep ourselves under proper government here "the cow and the bear shall feed, and their young ones shall lie down together"; for the hurtful power of the fourth beast is slain, and our fourth pillar is builded.

"The lion shall eat straw like the ox." Here is clearly set forth the strong self-will so characteristic of many men: for the lion is very powerful, even so as to be called the king of beasts, and he lives to maintain his supremacy over other animals, yet he is noble and dignified in appearance, nay, magnanimous. O my friends! are there not some of you in this assembly who will answer to this figure? Strong in your powers, therefore indomitable in your wills, determined to carry out your own designs though every thing else be swept before you. I seem to hear the reply, "Not so; do we not exercise a tender and fatherly care over our companions and children, and do we not generously distribute of our substance to the wants of others, insomuch that our pastor has said that if we did not already belong to the church we ought to become members? Surely this does not look as if we had the nature of the beast." But, my friends, have we not already seen that the "king of beasts" is often magnanimous? Does he not often scorn to take advantage of the weak, and does he not, true to the instincts of his nature, provide with care and tenderness for his young, though at the expense of the lives of other ani-

mals? So then you are kind to your own, and in the sight of men administer of your abundance to the wants of others, and your pastor, who has an interest in the matter, approves you,—why should he not? But what about that grinding self-will,—does that ever humiliate the helpless or wrong the dependent? Put yourselves in their places, and consider and be wise.

And thus we see that though we may be noble, dignified and kind, yet unless there be a change of heart, the "new birth," and the man has ceased to be the warrior, the gospel has not taken effect, and the beast still lives untamed. But if the cross that the gospel has set before us be taken up, this evil power of the beast will be slain, and instead of crushing and devouring flesh and blood, "the lion shall eat straw like the ox," yea, and the fifth pillar, which is godliness, shall be added to our building.

But what is godliness? It is goodness, a power derived from God, for man as man, though he be the truest that ever lived, has never possessed goodness underived. Hear what Jesus said on that subject when addressed as "good master." "Why callest thou me good? there is but one good, that is God;" and I receive what Jesus declared as the word of Divine truth. But my friends, we shall find, if we overcome the beastly nature, God's goodness in a measure becomes our goodness, his power our power, his righteousness our righteousness, and his love our love. Then we shall indeed have slain the fifth beast and builded the fifth pillar.

"The nursing child shall play upon the hole of the asp," and how shall this be brought about? How shall the deadly asp be deprived of his poison and subdued in his

nature so that even an infant may approach him without danger? We shall see. Is there not that, my hearers, too often in man's nature which would cause him to infuse, as it were, the very venom of death into the moral atmosphere of his fellow-creatures? Behold the slanderers, always ready to bite and hurt, and when charged with malice, behold with what malignant zeal they attack their victims! with what relentless purpose do they follow the weak and unprotected! Such souls know nothing of having the sixth beast slain; they are not, they cannot be while thus minded, Christians. It is true they may belong to a church, they may follow its forms, they may be approved and prominent for their talents, learning or wealth, but they are not Christ-like. They know not what it is to be filled with love till they can sing "Glory to God in the highest and good-will to men." But when they come to that state in which they are willing to accept the principles Christ laid down, which call upon them to "deny themselves and take up their cross daily," then they will become his disciples; then they will be prepared to carry out their intercourse with their fellow-men and women without learning "to be idle" in the vineyard of the Lord—"wandering about from house to house, and not only idle, but tattlers also and busybodies, speaking things which they ought not,"—and their tongues will cease to be unruly members, full of deadly poison. They will learn rather to govern their passions, and to keep their equilibrium, becoming so harmless that the infant, the innocent, the weak, may approach them without danger. They will feel the lovingkindness of God, will be grateful for it, and will exercise toward their brethren that love which they

have felt and learned to prize,—yea, the sixth beast will be slain, and the sixth pillar, which is brotherly love, will be set in its place.

"The weaned child shall put his hand upon the cockatrice's den." We now come to the highest faculty which God in his wisdom has bestowed upon man; the faculty which, if kept in its proper place, under the government of Divine truth, is one of the greatest of blessings, but which, if misdirected, becomes as great a curse. This is reason; and do we not perceive, my friends, in the working of this faculty, when wrongly directed, some likeness to the serpent referred to:—cunning, subtle, aspiring; not willing to acknowledge the true source from whence it sprung, nor mindful to own the supremacy of even God himself; self-sufficient, thinking by its violent hissing to drive away all else?

Thus indeed it is with many of our strong reasoners when they have suffered themselves to stray away into the broad road of independent thought,—independent of Him who gave them power to think. But, alas! they have not got true freedom; in Christ Jesus alone is true liberty to be found.

I would not that any man should be bound by sects or creeds,—far otherwise; no normal human mind was ever made to be ruled by his fellow-men: but remember, my hearers, there *is* One greater than man; he hath power, and in him doth wisdom abound; in him is the foundation of all true and lasting knowledge. Let your reasoning powers then be submitted to Him who made them; let them be directed by His light, and they will not err, for "a wise heart shall receive commandments, but a prating fool shall

fall" (Prov. 10: 8). And when we shall have come into this state, looking to and trusting in God for all things, Divine wisdom will call unto us, saying, "Come, let us reason together." Then we shall receive the "true light," and shall be able to view things as they are. We shall not be misjudging that on which we look, and condemning others through our own blindness, but we shall rather be possessed of that feeling which is able to "hide a multitude of sins," even charity. And hear what the apostle says concerning this excellent acquisition: "Though I speak with the tongue of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal; though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains (spiritual difficulties), and have not charity, I am nothing. And [now mark] "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

But what does he say charity is? "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth." And this, my friends, is the gift, the crowning grace, which we shall receive of the Father when we have slain our last beast by that wisdom of humility which is given to those who ask; this the material from which we must form our last pillar if we would that our temple shall be accepta-

ble unto God; this the consequence of letting our own wisdom be led by that superior wisdom which never errs.

And now, brethren, let us take a review of what has to some extent been considered. Can we not see in the goodness and wisdom of the whole work of God's pure Gospel, a harmony and beauty signally typified by the angel of John's vision? "His feet, which were pillars of fire," have they not gone before until they have consumed what should be burned? Has not the light in his countenance been a guide and enlightenment to us? and the rainbow about his head, does it not picture the blending loveliness of the whole work that Jesus Christ has wrought in the regenerated soul?

Again: "Wisdom has mingled her wine." By this we see the proper equilibrium that has been attained, and that the table has been furnished by that bountiful hand which knows how to deal out according to the wants and needs of the children of men. And now can we not understand what an important warfare is to be accomplished, and how and where the work is to be done? We see what the mission of the Gospel is, and how the Spirit of truth, as a teacher, brings to us salvation if we, on our part, are but obedient and faithful.

There is nothing, my friends, primarily wrong in man's nature; he is the handiwork of God, and his heart was never corrupt until he made it so by the voluntary commission of sin. But here one seems to object by saying, "Man is tempted by a cunning arch-enemy that comes into his heart, and draws it away from God." I answer that all temptations arise in and through man's own nature; and that no being out of or independent of him-

self has the power of a successful temptation, neither would Divine wisdom allow such a thing.

I am well aware that these views contravene much that has been taught for centuries, and that men have by these teachings been kept in ignorance of the composition of their own being and of their relation to God their Creator; and though the views just set forth contradict so much of our traditional learning, and though they are themselves contradicted by so many ancient and clashing creeds, yet I dare believe they are not discordant with the grace of God that bringeth salvation. And it seems to me, brethren, that it is full time for this veil of false religion which has so long darkened our vision to be rent from our hearts, and that all the usefulness and practicality of Christianity should be made plain to our possible experience,—and experience ever speaks the truth.

But let us return to the subject of temptation. We said that God would not allow a dark and evil being to come and take man away from Himself, and cast the most noble and dignified of His earthly creatures into disgrace and misery. Let me appeal to the fathers and mothers present; you have tender, innocent, inexperienced children, for whom your greatest concern is that they should come up to maturity in virtue and happiness; now, were you aware that an enemy was lurking around them and trying to approach them in order to accomplish their ruin and your dishonor, would you allow him by any means to accomplish his foul purpose, if you could prevent him? And think you our Heavenly Father is less careful in regard to his children, or is his arm shortened that it cannot

save? Thus it appears clear to me that there is no external cause of fear.

But, says one, "Thou says that all temptation springs from man's own nature, but we read of Jesus being taken up on the pinnacle of the temple, and upon a high mountain, and there tempted; who was it that took him up to these places and tempted him? How will you get around that?" I answer that I do not wish to get around it, but choose to meet it just where it is, and as it is. Is it not written that he was tempted in all points like as we are? That being the case, you may tell us what it was that tempted you if you have aspired to some high position in the church, even the thought to stand on "the pinnacle of the temple;" or if some of you have desired some high political honor or place, or wealth, or carnal glory of some kind. Surely you can tell how it seemed to you when you stood on the mountain of worldly aspirations and were tempted to sacrifice the spirit of Christian meekness and worship selfish ambition; did you not consider the kingdoms of the world and the glory of them? Who or what tempted you from the plane of humility? "Oh, that was our natural ambition." Very true, and now you know just what it was that tempted Jesus, for if "he was tempted in all points like as we are," we are tempted as he was. To me, the whole matter is very clear; it is no sin, it is no misfortune, to be tempted; we may thus indeed be deeply proved, for if we put our trust in God as did He whose example we profess to follow, we shall be preserved and grow stronger under the trial. But do you not see, my friends, how it is that temptation springs only from our own nature? Consider, then, how that combativeness,

alimentiveness, acquisitiveness, or any other propensity, although proper in its place, may become excited or unbalanced, and thus induce immoral or even criminal thoughts and inclinations; how we are tempted to strike our neighbor, become intoxicated, or take a dishonest advantage in pecuniary matters, and, I may ask, Does not the temptation rise in ourselves? But are we obliged for one moment to yield to the temptation? Do we not know wrong from right; or are we forced to become slaves to our passions? No; for we have the power given us from God to govern ourselves in all things; moreover he has promised to make for us a way of escape if we be tried above what we are able ourselves to bear: the choice is our own.

But again, some one seems to say, "There was Lucifer, an angel who fell from heaven." Very well, the language is, "How art thou fallen from heaven, O Lucifer, son of the morning! Thou that exaltest thyself to heaven, thou shalt be cast down to hell." But if we carefully read the context we shall see that it refers to the king of Babylon and to no one else.

It has also been asserted that away back in eternity, before man was organized, there was "war in heaven;" that "the dragon and his angels fought against Michael and his angels, and prevailed not, but were cast out." But when we look into the Revelation of Jesus Christ which God gave him to show unto his servants things that were "shortly to come to pass," we see that these things had not transpired even in John's time, for John delivered the prophecy, and a prophecy speaks of things to come and not of things that are past.

"Blessed is he that readeth and they that hear the words of this prophecy."

We do not suppose there is or ever was war or discord in the state where the redeemed are, nor that any enter there who have not "overcome, and washed their robes and made them white in the blood of the Lamb;" and these are privileged to sit down with him in his throne.

But what was the war in heaven, or to what does this figure properly refer? The heaven here spoken of, my friends, I believe refers to the false rest or dependence into which the unregenerate heart settles down, and it is well for us that we cannot find peace in this dangerous condition. "Behold I once more shake not only the earth but the heavens also;" and that which can be shaken may be and should be removed, while that true assurance and peace which cannot be shaken will remain; this is what I understand by war in heaven.

The unregenerate will of man, or "the dragon" with his angels,—unbelief, vice, ignorance of God, intemperance, impatience, ungodliness, malice and hatred,—these are among the evil spirits that torment men while they have the power over them, and they will rise up and come into action as long as they can prevail, or until the beasts are slain. And who is Michael? The will and love of God; and his angels are virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity; and Peter adds, "If these things be in you and abound, they make you that ye shall not be ignorant of our Lord Jesus Christ."

Thus then, when the will of God is revealed in man, being a swift witness against everything that is corrupt, and consequently against everything that can make him

unhappy, the warfare commences,—the will of God against the perverted will of man, Michael against the dragon! And the struggle may be a severe one; for habits have been formed and cherished that are hard to part with,—habits which it would suit the whole distorted bias of man's nature to retain. But as his spiritual life cannot find the peace congenial to its wants in anything short of the attributes and especially the love of God, proffered by the Father on condition of obedience, if we obey and therefore feel that love, an evidence is furnished out of which springs our faith; a faith that overcomes the world, for it gives us the victory, and works by love to the purifying of the heart; this advances and increases, but never contracts itself.

Having this faith, therefore, we are prepared to go on with the war, and the angel of virtue shall cast out its opposite, vice; temperance shall slay intemperance, knowledge shall destroy ignorance, patience shall overcome impatience, godliness, brotherly kindness and charity shall also have the mastery over their opposites, and thus this great and glorious war shall be completed. The false heavens will be destroyed, and the true heavens which will abide forever will be covered with everlasting peace.

But there is another kind of faith, a kind which rejoices in the first heavens and the first earth; a kind that is founded alone upon tradition and education; a kind that is uncertain and can be overcome by the world; a kind that can easily reconcile itself to the dragon and his angels. It can permit man to become a warrior and a persecutor; yea, and it is equal to the task of carrying out under one pretense or another all the evil dispositions found in the

unregenerate heart, every propensity of the seven beasts, still blasphemously daring to take upon itself a profession of the religion of Jesus Christ.

Old Adam cares not how much religion is professed if he can get by the cross and keep his beasts alive.

And, my friends, is not this the kind of faith most prevalent among Christian nations to-day? and do not these nations contravene almost all things truly called for by the gospel? One of the prophets, when taking a view of the work of the grace of God, declared that "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." But where is the evidence of His reign amongst professors now?—are they not contending and fighting just as they have been for more than fourteen hundred years?—struggling for forms and doctrines, for laws and governments, or whatever else presents itself to their notice? And yet I say unto you, that so surely as God is one, so surely his people are one; for all real Christians love one another. "By this do we know that we have passed from death unto life, because we love the brethren." And has a rational man ever been known to hurt or to slay one whom he loved? But behold to-day's professors! Passing by all antagonisms at home and elsewhere concerning doctrines, let us look upon the bloody battle-fields of our country, and what do we see? Presbyterian with sword in hand arrayed against Presbyterian, Baptist against Baptist, Methodist against Methodist, Churchman against Churchman, Universalist against Universalist, Catholic against Catholic, and, worst of all, con-

sidering their profession, Quaker against Quaker! If Christ's kingdom is not a kingdom of violence and blood, then I ask, How far is his reign acknowledged or spread among us?

"He that hath ears to hear, let him hear."

"Whence came wars and fightings among you? Come they not hence, even of your lusts that war in your members?"

And is not the office of the gospel to correct such a state of things? Most of our religious teachers say it is, and yet, strange inconsistency, how many of them seek to justify war and persuade their fellow-men to go to the battle-field!

If Jesus were now to appear among men as he once did in his outward form, and should call upon his nominal followers, and ask them whose religion they professed, with one voice they would exclaim, "Jesus Christ's;" but should he ask them whose precepts they practiced, they would be constrained to answer "Moses'."

And mothers, do you believe it to be the will of your Heavenly Father that the sons over whom you have spent so many toilsome and anxious hours, the sons over whom you have prayed in the silent watches of the night, should now go from you to be slaughtered? Shall those who were naturally designed to be the stay and comfort of your declining years be required by Divine Providence to be offered up as victims on the altar of mortal strife, their flesh and blood fattening the fields and their bones bleaching upon the ground?

Nor is this all. When we look upon the more than desolate homes, the widows and the orphans, made so by

the cruel passions of men, can any of you believe these things are right and pleasing in the sight of a wise, just, and good God?

But when will they cease? Not until the office of the angel of the Gospel is understood and allowed to be performed in the hearts of men; not until the clouds of ignorance and sin are removed, and the sun of truth shines with its own cheerful brightness upon the earth. Then will the seven primary colors of its light be clearly seen; the seven beasts will be slain, the seven pillars completed, and the seven cardinal virtues become the controlling principles of men. Then the precept, "Do ye unto others as ye would they should do unto you," will be lived out, to the staying of the fountain of blood.

But to return to the subject of fallen angels. I know nothing of disembodied or non-embodied spirits, but we all know something about poor fallen men and women. Now, as far as concerns the word "angel," we know that was a term used for "messenger" or "minister" of the churches; thus "the angel of the church of Sardis."

Now let us find an example from the Scriptures of a "fallen angel;" and in simplicity of heart try to understand the meaning of the term "devil." We all recollect reading how Jesus called his disciples to him that he might confer upon them a part of his spirit, and thus prepare them for the work they were to do. Judas was amongst the rest, and with the rest received his lot and appointment. But Judas fell, and became a devil; and how did he fall? Why, just by letting his acquisitiveness become excited until it developed into a "lust for gain," when he was ready to sell his Master for thirty pieces of silver.

Jesus, knowing his condition even before it had become public, said to his disciples, "Behold, I have chosen you twelve, and one of you is a devil." Thus we see one instance of an angel or minister falling and becoming a devil. Yet Judas repented him sore of his evil deed, and we may believe he was truly sorry, for before he committed the last dreadful act by trying to fly remorse through self-destruction, he returned the silver. But I fear there are some among us at the present day who have sold their Master for less than did Judas, and have not returned the price.

I will mention another instance in which Jesus makes the matter very clear. You will recollect that on one occasion he queried with his disciples, "Whom do men say that I am?" They replied as they had heard. He then put the question directly, "But whom say ye that I am?" Peter replied, "Thou art the Christ of God." Jesus said, "Blessed art thou, Simon Bar-jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

This was while Peter depended upon the revelation of God for instruction, and he was indeed in a blessed state; but mark the change when he fell into a state of forgetfulness, or selfish, creaturely love, allowing his human regard for his Master to go so far as to hinder the carrying out of the testimony of truth. When Jesus began to open to them what things he should suffer, Peter rebuked him, saying, "This shall not be done unto thee." What now was Jesus' reply? "Get thee behind me Satan; thou savorest not the things that be of God, but those that be

of men." To those who believe Jesus to be correct, this must be conclusive.

In regard to temptation, the apostle James is more clear than many of the early writers, for he has laid aside the figurative language of his day, and comes directly to the subject; and what does he say?

"Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lusts and enticed; then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." Now does not this testimony correspond with our experience? or can any of us refer to a sin we ever committed, but that sin was referable to a perversion of some of the good gifts of God? For instance, he has fixed in our nature a necessity for drink, manifested in the sensation called thirst; this propensity is right and the desire accompanying it proper, but if we unduly gratify or inflame it so far as to become intemperate, we violate the very law that was meant for our good, and thus commit sin. And my friends, we may thus refer to any or all of our propensities, for from any or all of them, if we allow them to be misdirected, sin may be born, and death will be the consequence of unrepented sin.

Now my friends, search the Scriptures, search them honestly and prayerfully, and see if these things are not so. You are under no necessity to go to your fellow-men to learn the meaning of what you read, or to learn the will of God concerning you, for all he requires of you is that you will heed and obey what he himself is ready to make clear to your understanding. Do any present doubt this?

Let me ask if any of you would require a child or a servant to obey a command that had not been made clear to his understanding? I trust not: and shall man be more just than God?

Let me repeat, all God requires of us is a ready and unfeigned obedience to his known laws and clear commands; this, my friends, has been the declared experience of multitudes who have trusted him. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Even if in the dark and benighted corners of the earth there be any to whom God has not revealed his will (which thing I doubt), or to whom he has not given sufficient light and ability to understand his will, be assured nothing will be required at their hands; yet all over the world, both abroad and at home, the harvests are ripe, and where are the laborers? Of those who may, but refuse to labor or to listen to the call for helpers, of those who have plenty to spare, much will be required. There is, no doubt, much poverty and darkness upon the earth, yet the "true light that enlighteneth every man that cometh into the world" will enter into every heart that is opened to its call, no matter where that heart may be, whether in a palace, a slum, a forest or a desert. Nevertheless we are required to render aid according to our ability to those whose circumstances are not as happy as our own. Every individual

has that given him which is necessary and applicable to his own state if he will have an ear to hear what the Spirit saith unto him.

One beautiful peculiarity of the gospel is, it has a language for all states and conditions, adapting itself to each; to the pure it is strength; to the repenting sinner, encouragement; it brings down the proud, and exalts the humble and despondent. But the query arises, How does the Son of God speak to us? we have never heard his voice.

Have you never felt a peculiar consciousness of sin? have you never felt that keen pain, that deep sorrow of the soul called conviction? If you have you know the sensation does not arise from the nature of the creature; nay, it is the voice of God in the soul, bearing a swift witness against wrong; it is the voice of God through his Son Jesus Christ who is "knocking" at the door of your heart and desiring to "take up his abode within." This is a beautiful figure of the working of the love of God in the soul: "Know ye not brethren that except Jesus Christ be in you ye are reprobates."

"But," says some one, "Jesus Christ cannot dwell in man."

According to Paul he can. Paul knew just as well as we know that it was impossible for Jesus Christ with his outward body of flesh, blood and bones to dwell in the souls of men, but by *the influence of his Spirit* he does dwell in and become the light and life of the purified; so Paul declared, "I live, yet not I, but Christ liveth in me." "In him was life, and the life was the light of men;" and it is to this life of God in the soul that I now feel laid upon me to call your attention; and you cannot obtain this precious

gift, my friends, except as it is revealed to you of God through His Son,—you cannot get it from learned men, nor yet from the Scriptures. But again I would advise you to read the Scriptures and meditate upon them, for they contain a powerful testimony to "the Light." Read them, not as "the word of God," but as testifying of that word, which "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

"In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God."

Now the Scriptures were not in the beginning with God, neither are they exclusively the words of God, although they in many places contain words which He gave to His servants to declare.

The Bible should never be held up to the world as the pure and only "word of God," any more than many other things in religion as well as in "the Book" should be made to appear mysterious. We are assured that no Scripture is of private interpretation, therefore again I say, Read them for yourselves, not as the Jews read them, thinking to find eternal life therein, but because they testify of Him of whom ye may obtain life.

To the youth I would especially recommend the study of the Bible. Read it and see if it does not bear a complete testimony to this spiritual life, this Son of God in the soul, which will, if obeyed, become our Saviour and Redeemer, —yes, the Saviour of all who will come to Him.

Much loss has been sustained in matters of religion by

taking the *figures* of Scripture in a literal sense, and be assured that whenever this course is followed by our teachers it will have a tendency to confuse by keeping the mind of the people engaged in unprofitable outward observances, and in consequent ignorance of the real substance to which the figures point. Jesus told the people that except they ate the flesh and drank the blood of the Son of man they had no life in them. Now had this been taken literally, would it not have led into darkness rather than light? but when he explained the real meaning of the simile to them, its beauty and applicability became apparent, and I believe we might all see, if we would but be silent before God, that "it is the spirit that quickeneth, the flesh profiteth nothing." And thus I believe that everything that fixes the mind upon outward forms as connected with religion does in the same ratio turn it from the only true source of vital Christianity, the truth of God revealed in the soul. It was declared that all outward forms used under the law were but a shadow of things to come; that the observance of these never made the comers thereunto perfect as pertained to the conscience, and we are told that all these ceremonies were abolished at the crucifixion, for they were "nailed to the cross." In other words, they were done away with when the Jews were redeemed from the law by Christ.

And have the forms used by professors to-day any more of life and virtue in themselves than had those of the old law? Should we not rather take the precepts and examples of Jesus as an expression of what God calls for under the gospel? and if so, how much evidence is there of real Christianity on the earth now? If love is to be

taken as an evidence that men have passed from death unto life, where does love exhibit itself? If it is necessary that we should do unto others as we would that they should do unto us, where do we see the fulfillment of the command? Happily there are individual cases of pure, humble obedience, but fellow-professors, how near is the whole lump to being leavened? Look into and through many of the various churches of our land alone, and mark what a spirit of envy, jealousy, and accusation breathes in their midst! Behold what a spirit of censoriousness is carried out by many professors toward those who differ with them on points of doctrine, even in those matters involving no particular or vital principle; and see what kind of bearing they present toward those termed "infidel, deist, or unsound," treating with contempt those whom Christ came to save. They blame those who are rather to be pitied for the state of mind under which they are dwelling, and who, were these persecuting professors themselves right in heart, might meet with such honest, kindly sympathy and advice as would open the way for them also to perceive the "true light."

For what is a deist? One who believes in but one God, and whose belief is founded on that evidence alone which nature furnishes. And now let me ask, Is not this belief as good and just and honest as one founded only on tradition? And is not many a deist just as good and just as honorable a member of society as many a professor? And wherein is he to be blamed if he has received no surer testimony, no higher revelation! But, my friends, there is an evidence and there is a state far higher than either the deist or the traditionalist; the Christian state is better

than either. In the Christian or Christ-like state the mind is clear, the heart is pure, and the soul is raised above all the confusion of hardness or doubt, of uncharitableness or persecution. It has a full belief in God, accompanied, I might say preceded, by a saving knowledge of God revealed through Jesus Christ; the whole government of the will and of the passions has been changed from self and placed upon the shoulders of "The Wonderful, The Counselor," and may I ask, If this change is not accomplished, what matters it how much belief a man has in God, or Christ, or the Scriptures—how much men know their duty if "they do it not."

And now, fellow-professors of every name, let us, I beseech you, prove ourselves; shall we be any better for crying "Lord, Lord," if we do not his will? The Jews were semi-deists; they believed in God, but their evidence rested mostly in tradition; hence Jesus said, "Ye believe in God, believe also in me." His object was to bring thom to a true knowledge, for though they had expected a Messiah, their views were wholly outward, thinking to have their political kingdom established among the nations; and this they still believe.

Job was a deist and an honest one, but when he came to be tried and his building proved, Divine wisdom having revealed itself, and brought him into a sight of the Christian state, he was fain to cry out, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes."

Thus he saw that all the religion he had heaped up for himself sufficed him not until he had been proved, and had taken up the cross, becoming a partaker of the right-

eousness of God through Christ, the anointing power for righteousness.

Thus he passed from the state of the deist to the state of the Christian. "He that hath ears to hear, let him hear."

CAUSE AND EFFECT.

Every effect is the result of a cause equal to its production. This proposition we find true in universal experience; and we also find something in the effect by which we may trace our way back to the cause; hence, whatever state we find ourselves in, we may feel assured that there was or is an adequate reason for it.

If it be our daily experience to receive the bread of life, —the food congenial to the soul's wants,—we may know that the seed from which such a harvest springs has been good; but if, on the contrary, we fail to obtain the peace, joy, and quiet we crave, we certainly know there is a cause for our unhappy state.

And where, my friends, do these causes for good or evil consequences lie but in our own actions, born of our own free choice? Nor need we charge any of the disadvantages arising from sin to any other source save the wrong exercise of our own liberty, while we may know that the blessing on the Christian state is but the seal God has placed upon right endeavors.

There was a time when the condition of the Israelites was expressed by the following language: "By the rivers of Babylon there we sat down, yea, we wept, when we re-

membered Zion. Upon the willows in the midst thereof we hanged our harps. For there they that led us captive required of us songs, and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" This was truly a mournful and humbling state for the poor Jews, but how came they thus? There must have been a cause for their trouble. When they were a happy and favored people, a law was given them by which they were required to live; a law by which they might have lived and remained a blessed and prosperous people: but they refused to obey. They forsook the God of their strength, and this was why they fell into a degrading and painful captivity. This was why they were wandering and weeping in a strange land; the cause was in their own choice, the unavoidable consequences had to be submitted to.

Now, my friends, cannot we see in their history something that reminds us of our own condition? We that have strayed from or neglected the light of truth in our own souls, do we not, like them, find ourselves sitting by the rivers of Babylon, or, in other language, do we not find ourselves in a state of darkness and doubt, the noise of the waters around us, but not the music of our own sweet river of life? and do we not remember Zion? Do we not with mournful regrets look back to the days when we were in a better state,—that happy state of union and communion with the Father which we have lost by our own folly?

We find it very easy when we look back upon the condition of the fallen Jews to trace their calamity to its true source. We see the end of their disobedience, and surely we ought to be able to see the cause of the conse-

quences that now rest upon us. Let us look into their history as into a mirror, for we may be benefited by "beholding ourselves as in a glass." Let us study their day of proving, and remember we too have our day of probation. Let us consider their trials and the admonitions given them, and their stubborn refusal of instruction. We look upon the consequences as very natural and just, and yet do we not know that we too have been tried and reproved? and let us ask ourselves, Have we obeyed?

"Art thou in health, my brother? Art thou in health, my sister?" If not, be assured it is because you have violated the good and perfect laws which God has fixed in your spiritual being. You have been disobedient, you have refused instruction; else would you now possess that which God never fails to give to those who keep his commandments.

Neither have you hastened to make application to the true physician, the only-begotten of the Father, who is made to us the way, the truth and the life; for he will heal all who ask him, yea, he will stay the plague we have brought upon ourselves.

And there is no other way of redemption: we cannot rescue ourselves. Our hope and our help lie in the goodness, power and wisdom of God, and in the truth and love of "him who knows no variableness or shadow of turning," but whose will, as displayed to us, is alone for our benefit.

He is not harmed or moved from his place by our sins; he is not dependent upon our services that his work may be done, but he would that we should walk humbly with him and obey him, for by this means alone can we be happy. His commandments are adapted exactly to our

wants, to our every need, and are designed to assist us in rising from a state of inexperience to an acquaintance with himself; but how little do we prize our privileges or profit by them! Even of the Society of Friends, which has set its mark of profession so high, it may be asked, Is there in its work a corresponding practical effort? As to the outward, we have been largely blessed in basket and in store; but has not the Giver been too much forgotten in the greatness of the gift? As the blessings of timely dews and rains make more fruitful the land, we sink still deeper our stake of interest in the earth; but have our heavenly riches increased in the same proportion as have our outward blessings been bestowed? We have no continuing city here, and that part of us which is created after the likeness of God must leave its earthly house; its probationary sojourn is but for a brief period, and even during this short stay it cannot be satisfactorily sustained by anything afforded by the earth; we brought nothing into this world with us, neither can we carry anything out, therefore worldly riches avail us nothing only so far as they answer our necessary wants; and how must that soul be degraded as an intellectual and moral being whose deepest feeling and highest aim is to amass and hoard the glittering dross!—inferior even to those animals that entirely compass their time of labor by accumulating provisions for their real need; they have a purpose of utility in view, the necessity is upon them, and as they have no greater ability, they have no higher responsibility. But the man who gives himself up to the slavery of parsimony, whose mark goes no higher than that which can be reached by dollars and cents, or carnal and sensual ambition, that man is truly an object

of pity. He had the freedom of aspiration, the power of rising, the necessity for improvement, an incalculable interest at stake, and yet, what has he done? Where are the talents that were entrusted to his care, and what will he render when they shall be called for? Consider this, my friends, and pray that such an one may be awakened from his dangerous condition while it is called to-day: for though like one serpent-charmed his vision may be a delightful one, it is a most dangerous one. Beings constituted as we are need something to sustain the soul, and we are to obtain this by "seeking the kingdom of heaven and its righteousness;" then will the witness of God be fully revealed, and whatsoever is found in the heart opposed to the truth will be judged and cast out. We shall be brought to the baptism of repentance, our leprosy will be cleansed, our redemption will be accomplished, and our spiritual condition will be like that of a little child, pure and depending upon our Father's love. Then will all things find their appropriate place and use.

A great reformation is necessary in this as well as in other nations boasting of their religious light, but there are many things standing in the way of this needed change. One very prominent obstacle in the way of Truth is the training of children in the traditions of men; long before they are capable of judging of the correctness and fitness of things, and while their minds are tender and easily formed by parental and other influences, they receive impressions that are almost indelible; habits of thought and modes of reasoning are fixed, and certain principles are established, and woe to that child whose training has been erroneous. If the treasury of the mind is filled with these

false traditions of men; if the law of Moses is imprinted on their young hearts instead of the precepts of Jesus; if the clouded and absurd notions of fallen men instead of the enlightening and everlasting principles of truth be given for food for their immortal spirits, what condition can be more pitiable than theirs? — cramped by education, trammeled by surrounding opinions, bound by affection, weakened by fear, overwhelmed by doubts, and pained by the very light of truth which has been sent to liberate them!—I say pained, because that is the word which most nearly describes the sensation when the light begins to dawn upon them.

I have witnessed this struggle: the warfare between truth and error; yea, have felt it, and can bear testimony to its terrors. Some minds have been frightened at the first shock of battle, and have gladly sought refuge in the tents of their fathers, where they have lain hidden and cringing, not daring to open the slightest crevice in their walls for the breath of life to enter, lest the light should also come with it; other minds have by indecision been wrecked, or by fear been maddened; hence many of our infidels and lunatics. Others have continued the struggle for light and for right until the truth that was in them has gained the ascendency, and they now stand as "living stones" in the temple of God.

But some one seems to object, saying: "How can children, if taught, impressed, and fixed in wrong principles, be turned in after years? Can the Ethiopian change his skin, or the leopard his spots? Then may good come out of evil." To which I reply: It is morally impossible; but Divine grace can prevail. For an example of this we may

refer to the case of St. Paul. He had been taught in all the traditional religion of the past, and so zealous was he to maintain that way that he became dead to the claims of common humanity; he seemed to have had no compassion for those who thought not as he did, but persecuted them even to death. Such was Saul under the influence of tradition and a wrongly-educated conscience; but he was changed, as it were in the twinkling of an eye, nor was it by his own strength nor by his own right arm that he was delivered. No, a higher power was manifested; a brighter than nature's light humbled him to the ground; a greater than tradition's light was revealed to his spiritual vision; and he was made to know not only of the scales falling from his eyes, but also of those scales which a wrong education and misguided zeal had brought upon his reasoning powers falling off and revealing themselves to him.

"But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1: 11–12).

Here we have exhibited before our minds a clear case of a man of great powers of mind, and with learning much above the medium class of his day, at one time bound as with strong chains, but finally made free by the grace of God.

But we remember all do not come into the light as quickly as did Paul. The work with him was severe and decisive, while many, and perhaps most, of those who engage in the warfare struggle long and painfully before they become released. He "conferred not with flesh and blood," but many of us either "fear to come out from under the

shadows," or are too weak in prayer and faith. This trouble arises chiefly, I believe, from wrong done through early training; therefore how careful ought we to be with those placed under our influence; how great, how momentous the consequences of our conduct toward and before them!—and lest we should meet these consequences face to face in the future, let us consider what we do. Let us think before we act; and in training our youth, and in moving among men, let us endeavor to imprint on their minds only such principles as we know must agree with all truth. Let us teach them love, justice, charity, and the necessity of devoting their powers to Him who is the source of all good. Thus taught, they will have nothing to unlearn; and when they shall have arrived at that state in which it pleases God to especially instruct them by his grace, they will be ready to move onward and upward in the march of truth; but the confusion of tongues we often experience in ourselves is sadly confusing to the children, and they, though guiltless, must also mourn in captivity with us on the banks of the rivers of Babylon. Let us watch and pray.

We might again refer to the condition of the children of Israel in captivity. Their thirst was not slaked as they sat by the strange waters, neither could they sing the Lord's song in a strange land; therefore they hanged their harps upon the willows. They realized their situation. The contrast was great between their former privileges and their present privations; their souls were borne down with sorrow, and yet they had hope. And thus it is now with us, and with all backsliders. We feel ourselves separated from the source of former spiritual enjoyments; we sing no

more the Lord's song, but rather mourn and weep; and yet there is hope for us. Another state may be attained; we need not remain in captivity. Thanks be to Israel's God and to our God, he speaks through his only-begotten Son to the captive, and if that voice is heard and obeyed, we may again resume our harps, may sing a new song, may drink of that water which Christ spake of, and which John saw, "a river clear as crystal, proceeding from the throne of God and the Lamb." And now if our joy becomes too full for utterance our harps may rest upon the tree of life; yea, for there is a state in which we may only adore in silence.

Great is the contrast between such a state and the present condition of the many "wanderers in a strange land," and yet it is within the reach of all who forsake their sins and begin to move in the right direction. It appears to me that there is darkness to those persons who come to the conclusion that the Scriptures are the principal guide to men, or that the coming and suffering of Jesus have atoned for their sins, or released them from certain obligations and dangers incident to their state. The Bible is indeed a precious book, and its doctrines are pure and holy, yet it is not "the Light," but, like John, points to that Light. If we view it in this manner it is of great use to us, and its study should occupy some of our most serious thoughts, yet we must not forget that it is only the testimony and not the substance of the Spirit; it is consequently a thing to be used, not worshipped; respected for its usefulness, not idolized for its antiquity and origin. Again, in the coming and suffering of Jesus, what have we gained? In point of labor nothing; in doctrine and knowl-

edge much. We have his teachings, his examples, his promises; his precepts were exalted and his works agreed with them; he commanded us to be perfect, and showed us how to be so; he endured all things and suffered all things for truth's sake, and by this we learn what we may do and bear; but are we by him excused in the least degree from wearing the yoke or bearing the cross? Are our sins made any less crimson or our obedience more perfect by the good that was in him? By no means; but rather by his purity are our corruptions rendered more conspicuous and our remissness less excusable. Are we not to gird on our armor and fight the battle against evil in just the same manner and with the same devotion as if he had not gone through with the warfare before us? If He is the captain of our salvation we must follow Him like true soldiers, never daring to lay down our arms under the delusion that he is going to deliver us from the enemy without our own exertions. Such an idea would be contrary to his own teaching; he never bade us to idly wait, but bade us work, and promised to be with us. He overcame the world, not for us, but for himself; he gave us the example and bade us follow him. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3: 21.) Now if we would truly be his followers we must grapple with the same difficulties and overcome in the same manner as did he.

Indolence is excluded from the Christian life; we must labor if we would grow strong, we must exercise our faculties in order to improve them, our lamps must always be trimmed and burning if we would not be surprised at the

cry, "Behold the bridegroom cometh; go ye out to meet him."

And here we may know what the effect of watchfulness and obedience will be:—it will be the privilege of entering with the bridegroom into his chamber, or, in other words, of entering with Christ into a heavenly state. "He that hath ears to hear, let him hear!"

This is a sweet reward, a glorious recompense for well doing; but remember it comes in its fulness to those only who are perfect.

But, objects some one, "For any man to be perfect is impossible." My friends, if it is impossible then Jesus is unreasonable in his requirements, or the passage is a mistranslation which reads, "Be ye also perfect, even as your Father in heaven is perfect." How is this? Doubtless we all know that the Spirit visits us for our good, and on purpose for our reformation and final salvation. Even young children have felt its power, but what good do these visitations amount to us unless we hearken to the voice? and if we should fully submit to its influence, would not such submission end in perfection? Study your Bibles and consult your convictions; consider the commandments of God, the precepts of Jesus, and see what you would lack were all these things fully obeyed.

The house which Peter describes as "being built of lively stones," if truly entered into (1 Pet. 2: 5), and the additions he would have us make with all diligence (2 Pet. 1: 5–7), if thoroughly attended to would bring us into a condition in which we should be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ. Attain to these, which you all know is possible, and you will know

what it is to be perfect. Perfection in man, however, does not prohibit growth, but like the fruit tree, which, when it has come to bearing, is perfect in its kind, may yet continue to grow and bear fruit more abundantly.

I said that the Spirit of truth visits every soul, and even young children have felt its influence. Now, if in the innocence of childhood we heed this voice, I believe we might live so as to go out of the world without having sinned. Strange as the thought may seem to you, is it not evidently true? We know it is possible for us to obey the Spirit if we will, and if the Spirit is not quenched, its light will increase until it becomes the life of the soul.

And to my dear young friends, you who are still in a state of innocence, I would say, It is yours to enjoy this greatest of all privileges through the whole of your probationary state, for sin is not a necessity to man, and God stands ready, if you choose, to help you live without it. And I would that you should remember that no stain of wrong can break the peace of your souls, or separate you from the love of God, excepting that which you yourselves commit; for every individual that ever came into this world stands as wholly upon his own responsibility as if he were the only being in existence; and as all come into the world having equal access to the universal grace of God, which, when obeyed, brings entire salvation, so if you, in your innocent state, obey the leadings of God's spirit without reserve, it will surely keep you from all sin. And all of you, even if you have stepped aside from the narrow path, may return; and if now, in the morning of your days, you will dedicate your lives and your powers to your Heavenly Father, who has so bountifully bestowed his blessings

upon you, he will not fail to guard you to the end. And this would be but doing right; this would be placing good "causes" and not evil ones in the beginning of your journey, the effects of which will always be satisfactory; and your works, proceeding from the principles of truth and righteousness, will always give evidence of the nature of the causes which produced them.

If a reformation is ever witnessed in our Society, in our nation, in our world, it must depend in a great measure upon the faithfulness of the rising generation, and in order that it be effectually accomplished, that is, if the workers be faithful, they will have to breast the strong current of customs, traditions, and zeal without knowledge so prevalent in our day; and it will require nothing short of a measure of the light, life and power that was in Jesus to enable them to carry on successfully the great warfare against "wickedness in high places." "His servants we are to whom we render ourselves servants to obey." And if you obey the call of your Heavenly Father to live lives of virtue and holiness, you will rise superior to all the hindrances and entanglements of sensual things, rise up even into the glorious liberty of the sons and daughters of God. But if, on the other hand, you suffer yourselves to be brought under bondage by disobedience, if you despise and neglect that which he has given you to be a cause for future blessings, the unavoidable consequence will be darkness, degradation and distress of soul.

Knowing therefore, that for our own part, everything depends upon our own choice, I felt it right to persuade you, in the words as they arose in love, and to invite you, my dear fellow-travellers of every class, to seek to make

those causes yours, the effects of which will be satisfactory as well as lasting; for we are well persuaded that by the grace of God both cause and effect are in ourselves.

SERMON.

"As in Adam all die, so in Christ shall all be made alive." This text I compare with those other words of the apostle: "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

In reading the first proposition, the minds of many are turned toward an individual,—a man called Adam; and suppose that in consequence of his sin, a germ of physical death was planted in his system, which germ was to be transmitted to his descendants to the end of time; yea, that all succeeding generations have sinned and fallen and been condemned to death in consequence of that one act of disobedience. Can we realize in thought the idea?—millions of human beings held responsible and suffering for what one man did before they were born! Can we suppose for a moment that Divine justice falls so far below the plane of human equity?

But in following out the theory, we find that only a few generations passed when God saw that despite the punishment he had put upon Adam, the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that He had made man on the earth, and it grieved Him at his heart. And the Lord said, "I will

destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord."

Just think of this, my friends, as it is taken literally by theologians to-day; then look out upon God's handiwork, and contemplate what your minds can grasp of His creation. View what you can observe of nature, from the "creeping thing" or bursting bud up through space to the boundless fields of heaven, and consider, can such a Creator be short-sighted concerning any of the works of His hands? Has He done or will He be likely to do anything to repent of? or will he permit any mistake to take place that would grieve Him to the heart?

But to return to Noah, and trace the theological track men have laid out. The flood came; a few lives were saved, only enough to commence anew with every kind that had been created; but this plan of purification also failed. Men sinned again; nothing that the Omnipotent Creator had done was sufficient to control them. What was to be done? Was God in a dilemma? We will follow out the track. A plan—"the great plan of redemption"—was brought to the work. Jesus, the Son of God, the anointed, the holy one, offered himself for a sacrifice to reconcile an angry God!—the guiltless for the guilty; the pure lamb must be offered up for the sins of the people. And God accepted the sacrifice; and thus was He helped out of the difficulty brought on by His own mistaken proceedings; thus was He enabled to save a world that He loved; thus was His dignity maintained! And thus, my friends, was Adam's sin balanced for those who accept the

theory. And Jesus is considered a part of a triune God! Behold the blasphemy! Let us consider it well, my hearers, for it seems to me that the time has come when we should be able to analyze this trinitarian doctrine, and see if it has a foundation. Do we find one for it in the Scriptures? See the declaration of the Lord through Isaiah 44: 6, 7, 8: "I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? Yea, there is no God; I know not any."

Also Jeremiah 9: 23–24. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

Also Jeremiah 10: 12. "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." James says of God: "The Father of lights, with whom is no variableness, neither shadow of turning." Paul says (Rom. 16: 27): "To God only wise." And see through all the Scriptures the declarations of prophets and apostles, holy men of God, who spake and wrote as they were inspired by the Spirit of God. He is by them described as "omnipotent, omniscient, omnipresent, only wise, immu-

table, most high, perfect, just, gracious, merciful, none before him, none like him, none beside him." How do these inspired declarations stand compared with the doctrine of trinitarianism? Turn to the Old Testament, turn to the New Testament; read and consider well, read them as they are and compare them, and may the Spirit help you in the understanding thereof.

St. John tells us that "the Word was God; in him was life, and the life was the light of men." Mark: "In God was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not." Now do we receive the light from God, which was made for us. For John said, "It was the true light that lighteth every man that cometh into the world." This light or wisdom of God is that by which the world was made. Yet the world knew not this light, and why? Is it not because the world has hardened its heart and darkened its own vision against it? If so, is it not because the systems and interpretations of uninspired men have led it astray? Now search diligently this account of John's, and you will see that in the 10th verse of the 1st chapter the style becomes different, and "that" is changed to "he," which we may understand simply as a personification. If you have any doubt of this, consult the original, either directly or through those translators who are too well known to be doubted. Then you will see that as many as received the light, received with it the power to become the sons of God. Now note the pure spirituality of the 12th and 13th verses:

"But as many as received him, to them gave he power (or privilege) to become the sons of God, even to

them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Also read, "And the word was made flesh (or entered into the man) and dwelt among us, full of grace and truth." We understand that the words enclosed within the parenthesis have been added as explanatory or supplementary by later authors. Notice, John says, not one, but as "many,"—therefore, all who will receive the light so freely offered them, will become the sons of God. Moreover this Word has often been made manifest in human form to the world both before and after the time of Jesus, and often have these children of God been persecuted even unto death, because the world preferred the alluring torch of its own lighting to the pure light of God's truth.

Perhaps it was because they could not bear the searching of the Divine ray to enter their hearts that the fathers or founders of so-called "Orthodoxy" have built such a terrible stumbling-block for the people to fall upon; but be that as it may, they certainly went as far astray from the teachings of the original Scriptures as they did from consistency.

Now let us follow John a little farther, where he speaks so plainly that "he who runs may read." He states the words of Jesus thus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Shall we take this literally? Can we not understand that water is the type or symbol of cleansing. Being born of water, then, is to enter upon a new life by being cleansed and purified in heart. This is always the first step to be taken if the sinner would become a child

of God. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Thus must we be born of water; and the spirit will not fail to do its work in connection with our own. In other places you will read of baptism with water; also of the Holy Ghost and with fire. Now I understand all these sayings to refer directly to a spiritual condition, not to an outward ordinance for to-day, and I believe with the apostle that all these outward ordinances have been put away. These Scriptural teachings are all remarkably pure and lofty when taken as they are meant; but when men try to cramp them into outward forms they become dead impossibilities. For instance, see the last chapter of Mark, where Jesus appeared unto the eleven as they sat at meat, and upbraided them with their hardness of heart. Commencing at the 15th verse you will find that, literally speaking, as we interpret words these things are impossible. How many of you that are believers can do the things spoken of in the 17th and 18th verses? Or how could eleven men go into all the world, and preach the gospel to every creature? But if we understand that the power of the Christian religion is meant, we see it, or at least learn of its being fulfilled every day, and the work appears to be going on, reaching out and spreading its influence further and further toward all regions inhabited by man. And the "signs," spiritually regarded, are possible, and experimentally true; for the

sincere believers can drive from their hearts all principles of evil, represented by devils; they can, if necessary, handle temptations, likened to "deadly serpents," without being harmed. All true believers do speak with new tongues when they cease their idle or carnal conversation, and in its place speak the truth as it was in Jesus. They may have to listen to the evil conversation of the world, and if forced, as it were, to drink its deadly poison in, it shall not hurt them, for by the help of God they will not adopt it. They hear it but to deplore it, and not to take it into their hearts; and they will have power given them in visiting the sin-sick soul to do the work or say the word that shall heal them. A great and happy provision is this for the conditions of men; and found to be true in the experience of earnest seekers after Light. John's disposition had its use. He was "sent to make straight the way of the Lord." He was sent with water, the symbol of cleansing, and to tell the people that a greater work was yet to follow, though not a greater prophet than he was to come; for Jesus said, Matt. 11: 11, "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he."

It was so hard to teach the people spiritual truths; possibly it was harder for individuals to put away their traditions and open their hearts to God's light than in our day, but the comparatively few who did become, in spite of Jewish law and Jewish influence, humble, even as the little child, were permitted to enter the kingdom, and being single-hearted received more strength and wisdom from

their King, and were consequently greater than the greatest who clung to earth.

But Jesus in his dispensation was greater, inasmuch as the spirit and life of a principle is greater than the form or shadow thereof; and when Jesus came he "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." It is clear enough to see that this is wholly figurative in its expression, for forms and ceremonies are not tangible things that can be literally nailed to a wooden cross, therefore if we understand by it that ordinances of men are to be blotted out and we are to take up the cross and follow him, our duty becomes easily understood. And if we will look upon these things in a spiritual sense, they have a grand and clear meaning, a meaning that must ring out to the world through all time, a meaning deep and important as the salvation of souls. And see how simple the truth is; we are to report and reform, wash our hands in innocency, cease to do evil and learn to do well on our own part, then will God create in us a new heart and we shall be ready to receive the "blood," or the work of the Spirit which imbues us with the "life of God," which will work upon us to the gradual but constant purifying of the mind, and will finally bring us into the perfect day.

Jesus was sent to call men to a higher, an inward work, and it was clearly shown that these types and shadows were to be put away; the world had advanced to a condition when it was to move up on a higher plane, just as children reach an age when toys and legends and nursery tales intended to lead their infant minds should be

put away, and larger books and stronger work be given them to do.

Now let us consider the text, "As in Adam all die, so in Christ shall all be made alive."

We cannot take this literally and outwardly and make it agree with what is called the orthodox doctrine. Outwardly we were never in Adam; he does not as a man exist amongst us, and we cannot die in him. Neither can we take it figuratively in the old doctrine, because the Lord, who is above all the wisdom and words of men, hath said it shall not be so. "As I live, saith the Lord, . . . Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." You will find this, with much more that is very pointed on the subject, in Ezekiel, and the doctrine of eternal justice and equality here laid down is the word of the Lord through His own anointed prophet, but the legend of man's fall by Adam's sin has its foundation, where? I think you will not find it in the Bible, nor yet in that sense of justice which God has given us with our reason. I believe the history of the creation as given in Genesis is a beautiful allegory, written in Eastern style, and containing a lesson broad and deep, and inspired with more than human wisdom; it is divine. Let us contemplate this allegory as a delineation of human nature.

Adam is that stronger nature in us which leads to reason and labor; Eve representing those propensities that please, or would persuade us to please, ourselves. Both parts of our nature are created by the same wise Maker, both useful

and right in their places; but when our love of pleasure persuades our reason to go astray, to do what we are not sanctioned by God's law to do, we sin, we fall, we are accursed! Hard labor, temptation and anguish of soul are our lot, well represented by the thorns and thistles and labor and pain of the once happy pair when banished from Eden. Oh, do we not know this in our experience, and just in proportion as we have lost our innocence, just in proportion as we have transgressed the law of God?

Adam, therefore, considered as representing the natural man, with those powers in the improper exercise of which we fall, is a grand example for us to contemplate. Every tree that was good for food or pleasant to the sight was made to grow; all beasts of the field, fowls of the air and fish of the sea were given to be enjoyed by him, and finally Eve, the helpmate for profit and pleasure, was presented to him. And thus it is with us; all things proper for our good and pleasure are given freely by the goodness of God for our use, but not for us to abuse.

We find in the garden, or in plain language we find in the dispositions of our minds, those natural and necessary propensities, all good, useful and pleasant in their places, represented by the trees in Eden; and as Adam was there placed to cultivate and dress the garden, so we find the responsible consciousness placed within us to watch and cultivate our natural gifts. Our nature, however good, may go astray; hence the breaking of the natural law and consequent sin. But when, as it were, "in the cool of the day," or in the hours of quiet, serious recollection, the presence of God is felt to be near, if we have done wrong we feel like hiding ourselves from Him, but His voice will

be heard asking, "Where art thou?" This disobedience of the law, however, is not necessary. It is true many unfortunates have inherited so much of moral poison, or imbibed so much of moral disease, almost unconsciously to themselves, that it seems a part of their nature, but these are exceptions to the rule as found in God's works, and must be rescued and helped as are the physically sick, who are exceptions also to the natural law, and need peculiar care. The law of God is always just but unchangeable, and it must be obeyed; therefore it can be obeyed.

Knowledge is good in its right place and using, but we should not seek to force it to our purpose by our own unguided strength or desire. God will give us wisdom if we ask it, and then we shall know when, where and how to seek for knowledge; thus we shall be saved from partaking of the forbidden tree. Thus it is through all our nature; if there is a necessity we feel the want, and over against that want is placed an ample response, but not a call to sin.

I believe, in regard to knowledge, the strong desire for obtaining it has often led men to go beyond the bounds of right, and by so doing they have often fallen into grievous errors; and for great lengths of time the students of nature who have wrought without Divine assistance have labored under perils and mistakes which might have been avoided if they had put themselves aside and sought wisdom of Him who hath the key of true knowledge. "If any of you lack wisdom, let him ask of God, that giveth liberally and upbraideth not." In this, as in all other things, let us "labor with God."

There is in the ten commandments a synopsis of man's

necessities, and a divinity of truth which cannot be misunderstood; for human necessity and experience have made them self-evident. We cannot break one of them without degrading our human nature and incurring an unavoidable penalty. We have the noble gift of veneration; need we worship idols? We have the gift of speech; need we blaspheme? We can labor with our hands and with our brains and get much good thereby, but shall we go beyond the law, and destroy brain and body by excess? We have the loving care of parents to provide for us in our time of need; shall we dishonor them in our youth, or despise them in their grey hairs? We may associate with our fellow-creatures, gaining both profit and pleasure thereby, but need we, by reason of this privilege, commit murder, arson or theft? Need we covet what is not our own? need we live licentiously, or bear false witness against our neighbor? Thus we see the natural man, Adam, has every good and perfect gift vouchsafed him, yet he may not and need not break the commandments of God; and if he does he may be sure he will fall, and be banished from the garden of peace, while the flaming sword of condemnation will be presented to bar the way to rest and safety; and some seem to have fallen so low, and are so stupefied with sin, that their eyes are closed to this sword of conscience and truth, and they seem not to realize their condition or feel their danger; but even for such and for all there is still a chance for salvation. Where? "Return unto me and I will return unto you, saith the Lord." God delights not in the death of the wicked, but says to all as he said to Israel, "Return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words and turn to the Lord; say unto

him, Take away all iniquity and receive us graciously, neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely, for mine anger [or opposition] is turned away from him" (Hosea 14: 1).

Let fallen men try this, and they will find that "as in Adam all die, so in Christ shall all be made alive." To those who have allowed their good gifts to become perverted by the allurements of sin I would say, The voice of God still calls to you: "Turn ye, turn ye, why will ye die!" Then turn, ask God to give you a spirit of repentance, humble yourselves, ask His help, cleanse your hands by a true and determined reformation; thus you will go through the first baptism. Then will you be ready to receive the "blood of Christ," by which you will be spiritually changed and healed and strengthened, and thus in "Christ will you be made alive."

Now we have seen that all who die spiritually, die in Adam; or, speaking without figure, the good gifts of the natural man become perverted from the use for which God intended them. The commandments are broken, the man has been tempted, and is fallen and dead. James says: "But every man is tempted when he is drawn away of his own lust and enticed; then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning." It is well to

read James carefully, because he puts away the style of parable, and speaks in a language we can all understand.

If a fallen man ceases to do evil and learns to do well, he will, according to the Father's own promise, be received by Him, and like the returning prodigal in the parable, will have the best robe put upon him, and will be feasted in the Father's house; and "there will be great rejoicing in Heaven over the one sinner that repenteth, over the lost that is found, over the dead that is alive again,"—over the reconciliation; for the Father has given His son, which is an emanation of His own spirit, to work upon the reformed one, thus reconciling him to Himself,—in other words, making him fit to unite with Himself in holiness; and he now receives "Christ within, the hope of glory," thus becoming imbued with "the Spirit of truth, which shall lead him into all truth."

I feel thus to notice these terms, because to many they are mysterious in their expression; but now I will ask you to "search the Scriptures,"—ask God to help you to look at them with an eye single to the light. Compare passage with passage; view them just as the writers intended them; avoid the mistakes of the translators; keep clear of the influence of tradition; and you will find the unreasonable and morally impossible removed out of your way, and the laws and works and promises of God will come before you in most beautiful harmony. You will find all injustice and cruelty absent from God's plan, and you will find that the path to Heaven, though narrow, will be easy to walk in. It is true you will find it too narrow to admit of any shade of sin; too narrow for pride or envy or hatred or any weakness to enter; but wide enough for

all who put on the strength God gives to those who ask, to walk in without let or hindrance, even if they carry with them every virtue and every grace.

Physical death is of itself not designed as a punishment for spiritual sin; nor is it designed as an evil to man. If we have not done our work well, and are not properly clothed upon for the change, it is our individual loss. If the wicked meet death, he must go as he is, all unprepared, from his present condition out into the unknown, and to him untried future of eternity. His days of earthly probation are ended; the curtain closes upon him. We are not permitted to see more. He has gone in his sins, but physical death is not his punishment. This is a natural and necessary change that comes to all, both good and evil, animal and vegetable; change is written upon all alike. Nor should we confound the natural with the spiritual, thus misunderstanding the law of Divine wisdom.

In regard to the great question of redemption, let us refer to the story of the prodigal son, of which was said by one who was accustomed to think: "Among all the parables which Christ delivered, this is a choice one; full of affection, and set forth with the fairest colors." See how clearly the whole history of redemption is here set forth. Those who have remained at home in the Father's house had nothing to do but to continue in their integrity, while those who have strayed away into the paths of sin must, if they would be redeemed, repent, return, and reform their lives, offering the only sacrifice required or accepted of God. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51: 17).

This is no bloody code, no mutilation of bone or flesh, no shedding of blood by murderous hands, no necessity for help from Satan.

O infamous thought! O inexcusable blasphemy! How dare men represent God as weak and cruel and unequal in His ways before the seeking, hungering people? The repenting sinner has the sacrifice to make. If he would be restored he has a great work to do on his own part; he must take up the cross and bear it; he must reform his habits, and submit his will to the will of God, and thus exchange his world of transgression,—his indulgence in lust and sin,—for a pure life and the quickening spirit of the Father's love. Then will be fulfilled in him the promise which Jesus made concerning the spiritual sustenance of which he himself partook, as being given in exchange for the world's emptiness. Said he: "I will give my flesh for the life of the world."

Now the redeemed one will be able to labor with God. How, it may be asked, can men labor with God? It is as necessary that we should labor with God in a spiritual sense as that we should do so in an outward sense if we would obtain our daily bread. In the outward world God furnishes the earth and its atmosphere, the light and heat of the sun, the rain and dew, the seedtime and harvest, and the seed germ. He furnishes us with the judgment and strength to work. He furnishes all material, and does all things which we cannot do ourselves. But we well know there is a work left for us to do also. We must dig material from the ground, or hew it from the wood; we must make for ourselves implements of labor, thus using brain and commanding muscle; we must cultivate our

lands, and sow the seed and reap the harvest, and store the fruits; and in all this we should not lose sight of our dependence on Him.

And let us view the spiritual parallel. We must ask for wisdom and strength, for if we truly ask we shall obtain. He gives commandments; we, in the humility of truth, must obey. He furnishes the path of duty for each of us to walk in; we must walk in that path, as He gives us the light. Now if we do these things in singleness of heart, we shall be saved, for God, who is able to do, has promised it.

Redemption and salvation are two different things; we all need salvation, and we need it every day. All has been done for us in this direction that need be done, and all will be well if we do not fail on our own part; but salvation remains a matter of our own choice to-day as much as it ever was for any of the human family since the world began. "Choose ye this day, life and good or death and evil." This is Scripture doctrine. "Search the Scriptures" for yourselves, and you will find this was the teaching of the Spirit through the prophets of God in the olden time, as you will find it is the teaching of Jesus and other inspired teachers of truth in later ages. I might say as did one long ago, "These are not my words, but the words of Him who sent me."

But I dare appeal to every one present, Have you ever experienced any benefit, other than the strength gathered from example, because of the death suffered by Jesus on the cross? has it otherwise assisted any of you to live a better life? has it resisted temptation or overcome the world for you? As an example of consistency in bearing

witness to the truth, it is strengthening and encouraging to all who contemplate the circumstances as they were; and he who stands firm and suffers even unto death to sustain a principle of truth that concerns all men, suffers and dies for the whole world. Jesus taught no such doctrine as the fall and death of man, or total depravity on account of the sin of Adam,—no more than did the messengers of God in the Old Testament times; nor did he teach that his own sufferings should redeem fallen men and restore them to Divine favor. You will observe that before he was crucified he said to his Heavenly Father, "Father, I have finished the work thou gavest me to do." And yet many of those who profess to teach men doctrines, virtually declare that Jesus did not know the truth of what he affirmed, or he spake falsely, for he had not yet been crucified, his blood had not been shed, consequently his greatest and most necessary work had not been done,—the world was not yet redeemed. O my friends, be careful that ye be not "blind leaders of the blind."

Rightly-directed reason would decide that Jesus was right, knowing the truth of what he declared. Tradition would assert the opposite doctrine to be correct.

There was a death experienced by Jesus which will save all men who have truly experienced it. "In that he died, he died unto sin once." Not on an outward cross, but by taking up the cross of Christ, or in other words, submitting to the restraints which the anointing power of truth lays upon all who would be the children of God and joint heirs of salvation. Thus they resist temptation and overcome the world, and thus they become dead to the allurements of sin. When Pilate was questioning Jesus as to

who he was, he replied, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Did Jesus teach the doctrine of natural depravity when he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven?" These few words destroy every vestige of authority in the name of Jesus, every grain of supposed foundation for transmitted spiritual corruption. We could not think of the kingdom of heaven as being composed of such as are corrupt, neither is heaven a state of death; "the kingdom of God is life and peace and joy in the Holy Ghost." And since we have all been children, we have all once been at home in the Father's house; have all once been in unity with our Creator. We might have retained this state, as did the elder son, or if by our own wills we have gone astray, we have the privilege of returning as did the younger brother, the prodigal son; but Heaven is the state God has prepared for the children of men, and those who obey His will will know no other.

With the condition of innocence to commence with, we may grow in stature and in favor with God and man as did Jesus, until the law becomes developed in our hearts; then commences our responsibility for that which is committed to our care. If we now choose the path of obedience, it will lead us on in the avenues of righteousness, which will make us permanent denizens of God's kingdom. In this case we shall need no redemption. But if we choose the wrong course we shall lose the blessing of God; we shall fall, we shall die, we shall be lost in a strange coun-

try, we shall need redemption. Then must the sacrifice be made that alone can atone for our sins; the only offering which in such a case will be accepted by our Judge. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Is. 55: 7). Also see Jeremiah 7: 22–23: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices, but this thing commanded I them, saying, Obey my voice and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." And (Hosea 6: 6): "For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings." Also see Psalm 40: 6: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required." Thus we see that in the time of David and the prophets, men taught by the Spirit could understand that burnt-offerings and bloody sacrifices were useless and unacceptable to God, but in this advanced day many are led astray by, we are almost ready to say, an inexcusable ignorance, for God has not changed; therefore those who are taught by his Spirit must behold the same truths by the same light as have his servants heretofore.

These matters are too serious to treat lightly or thoughtlessly. We should search them out for ourselves, and seek to know His will, independently of all traditional influences. In Hebrews 9: 14 you will find: "How much more shall the blood of Christ, who through the eternal Spirit offered

himself without spot to God, purge your conscience from dead works to serve the living God." Consider this passage as it really is, and we have this idea: How much more shall the blood or life of anointing, or power of anointing, etc., purge your conscience from dead works to serve the living God. Also a passage which follows, chapter 10: 5. The word "body" in this verse is "ear" in the Hebrew. Thus we have: "Sacrifices and offerings thou wouldst not, but thou hast opened my ears; in burnt-offerings and sacrifices for sin thou hast no pleasure. Then said I, lo, I come to do thy will, O God." "By the which will we are sanctified." Now there is a great difference between preparing a body to be sacrificed according to pagan rites, and preparing the ear to understand the will of God. "But the man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Now we have seen what this one sacrifice was, the sacrifice of self to the will of God; and we have seen how a little mistranslating will change the grandest truths to something that will contradict even the words of God. Again we read: "As our hearts have been sprinkled from the stain of an evil conscience," alluding to the sprinkling by the blood of Christ. We know it is impossible for our hearts to be brought in contact with the blood of Jesus, but look upon it in the light of the Spirit, and we clearly see that the "blood of Christ" is the living anointing principle impressed upon our living spirits. This is reasonable; this every experienced Christian knows to be true, and agrees with another passage in the same chapter: "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and

in their minds will I write them." But it is time that figures and synonyms were better understood or exchanged for plainer language.

I have stated that Jesus did not teach that sinners should be redeemed or saved by the shedding of his blood; but he did not fail to clearly and distinctly set forth the way by which all might be saved, and if necessary redeemed. The shepherd need not seek the sheep that have never strayed from his care. He said, "I will give my flesh for the life of the world." Those who heard the expression were surprised, as well they might have been, for they were not deeply experienced in spiritual things, and could not understand the figures which he used. Again he said, "Except ye eat my flesh and drink my blood, ye have no life in you." Some were so discouraged by this that they turned away and "followed no more with him." He intended to lead them up to a higher plane of thought, and away from a dependence upon material and changeable things, but when he saw that they comprehended him not, he explained by coming directly to the point, "It is the spirit that quickeneth, the flesh profiteth nothing." Cannot we see in this case how strong the figure, and yet how spiritual the reality! By these lessons, not only the flesh and blood, but all rituals and creeds, are shown to be useless, and ready to pass away. None of these things can quicken or give life to the soul. Now if we will throw the figures aside and give his meaning according to his own explanation, we will find it corroborates what has already been said. He would give his flesh for the life of the world, and what is the life of the world? It is the life of sin which we originate in ourselves by giving improper license to our

passions, instead of keeping our hearts with all diligence, out of which are the issues of life and death. The heart becomes, instead of a home for virtue, a place where hatred, envy, injustice, unkindness and all evil lusts find room to work; and instead of this wicked world or worldly condition they were offered the spirit or disposition possessed by Jesus.

But ye who have experienced this change can tell us if man has no work to do in connection with the work of the Spirit in his own redemption from sin. The living Christian will say that when he accepted the "light" he was obliged to reform, he was constrained to take up the cross, which, though not harsh or cruel, compelled him to obey the laws of God; thereby restraining him from all evil imaginations and practices. If he were intemperate he must become temperate; he must love instead of hate, he must become patient, pure and charitable, he must strive to go onward to perfection; but he will tell you he had oftentimes to labor hard to accomplish this reformation. He can tell you that he did not rise out of the horrible pit until he had made the choice, and set his own powers to work in connection with the work of God for his own redemption. Now, is it not clear to you that this is the truth? Reason declares that the healing must be applied where the disease is. Jesus taught and experience proves that the redeeming process must be carried on in the soul that has sinned.

To confirm the testimony of Jesus concerning this matter, we read that after he was taken from the sight of men, and had ascended into Heaven, he sent back a message to them; the circumstances make it clear that this

deeply concerned the world; let us hear what it was: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." Mark, this great privilege, offered to all, depended upon their overcoming, even as he overcame; which was by taking up the cross and putting confidence in the Divine power, which was the Christ, the divinity in him, the same as that of which the apostle spake later, "Christ in you the hope of glory."

But, by a parity of reason, if the faith, hope and trust in the sufferings and death of Jesus were necessary for the redemption of mankind, would not this have been the burden of the message sent down from Heaven? But no such assurance was given.

Let us consider the Scripture statements concerning the crucifixion. "And behold the vail of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks were rent," and darkness reigned. Now if God took notice of the occurrence in any visible or tangible manner, did not these appearances savor more of displeasure than of approbation? Had he justified the act, the outward evidence might have been a purer light instead of darkness; instead of an earthquake a great and grateful calm would have reigned throughout the elements of nature, and the passions of men would have been harmonized to peace, and the earth would have realized a true Sabbath. The morning stars might have sung together, and all the sons of God have shouted for joy! But let us turn to 1 Thess. 2: 15, where Paul was speaking of the Jews, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not

God, and are contrary to all men." Did God ordain or require a thing to come to pass that would displease Him?

I am aware that my work this evening has led into a field apparently not much traversed by theologians, and differing materially from what many of you, as well as myself in earlier years, have been taught. But let us try to lay tradition by for a while, and think for ourselves. Obey the call of God to man, and come up higher. Said he: "Come, let us reason together," and His reasonable revelation of truth will enlighten our reason. Judge not, nor condemn harshly, but, like the wise Bereans, examine whether these things are so.

I have a few words for you, my dear friends. We are all aware that the laborers and burden-bearers of to-day must soon cease from their labor and lay their burdens down; and how important it is that you who are to succeed them should be rightly qualified to advance the work of necessary reform, which some of the past generations and many of the present have been and are engaged in. Now before evil or hurtful habits have been fixed upon you,—for you are surrounded by a world of temptation,—look to your best interests. "Seek ye first the kingdom of God and his righteousness," and all things necessary for your good shall be added unto you. Be careful to commence right, for you must form your own character; no man can do this very important and lasting work for you, though men may report of you, good or evil. You will manifest by works the real intentions of your hearts. How important then that you should make for yourselves names and dispositions for which you need not be ashamed before men or angels, or in the presence of God. Do not make the

mistake to suppose that if you lead righteous lives you must wear sackcloth and ashes, and go mourning on your way. Nothing of the kind is required in the Christian's walk. Live in the truth, and it will make you free from every hurtful influence. If pride swells the bosom, suppress the rising emotion; if riches increase, set not your hearts upon them And you can enjoy the blessings of God, rejoicing in them, and thanking the Giver of all good with a clear conscience. Nevertheless the pure and obedient child of God may expect to see some dark days; for "Man is born to trouble as the sparks fly upward." Sickness, disappointments, parting from our loved ones, will probably cause you days of sorrow. These come to all alike; but the Christian has a fountain to go to for consolation that this world cannot provide. Yet I believe that if you live close enough to Divine wisdom you will be able to avoid the hurtful things. Sometimes your paths may seem nearly beset by venomous serpents, the floods may threaten, and the fire may approach your hiding place, but they will not be allowed to harm you if you keep your integrity, your faith in God. I know something of these things, and of the dangers which beset the youthful traveler Zionward, but watch and pray, "pray without ceasing;" — that is, keep your desires to do right constantly alive, and the Lord will keep you; and you will be qualified to advance the testimonies of truth further than they have yet been carried.

In conclusion I may say, that although I am far advanced in years, my heart is young; health, life, and strength are daily renewed by that life and that strength that never grow old. Amen.

SERMON DELIVERED AT RICHMOND, INDIANA.

NINTH MONTH 28TH, 1873.

My mind has been impressed with the language of encouragement addressed to the Divinely-enlightened apostle John, when in the Spirit he was prepared to appreciate the revelation of God; which was truly the Lord's day of instruction to him, and through him to the churches.

It was after Jesus was taken from the sight of men that this great revelation was given to John, and when he thus came to see clearly what it was that sustained the relation between the churches and the Almighty he became as one dead. It was during this state that he heard the declaration, "Fear not, . . . I am he that liveth and was dead; and behold I am alive forevermore, Amen, and have the keys of hell and of death."

Here was great encouragement to John, and not to him only, but to us also, if we are prepared to take a right view of it and are really seeking for that which alone can administer to the soul's life.

I am aware that many believe the death here spoken of refers to the death of Jesus upon the outward cross; but to me it has a far different signification. It points to the visitation of the spirit of God to the Jews, when they were depending upon the letter of the law of Moses, in which they thought they had eternal life; nevertheless, just as long as they trusted in this, their highest interests were overlooked and the offer of Christ's Spirit was disregarded, being, so far as any good to them was concerned, utterly dead. And thus the letter ever kills but the Spirit giveth life. The Spirit, had it been suffered to work in them, would have brought forth the fruits of righteousness, like

leaven in the meal,— if the meal be in proper condition "a little leaven leaveneth the whole lump." Thus in the parable, the leaven hid in the three measures of meal evidently refers to the Spirit of God, the Gospel working in the hearts of those who are willing to receive and obey its teachings. Thus, not only the spiritual man which receives the life is benefited, but the *whole* man, moral and physical as well, becomes impregnated and is brought under obedience to the laws of life, and thus the whole lump becomes leavened; and thus He, the Christ, becomes alive forevermore in all them that receive Him.

"And have the keys of hell and of death." What are we to understand by the keys? The power that can set man free from the one and resurrect him from the other. The term translated hell in our version of the Scriptures is often rendered grave, but in this instance it refers to that state which is the effect of sin. David entered deeply into this condition, although, while he retained the innocency in which he was created, he was a man after God's own heart. When he trusted in God and not in his own strength, the gently distilling dew of heavenly love and the refreshing rain of Divine favor gave vigor and growth to his soul; but when he was placed on high among men he yielded to the temptations surrounding imperial power and fell. Then came the result, anguish of soul— hell! But this we can see was all his own doing; had he made a right choice after receiving such marked blessings from God, instead of setting up self in the wrong place, he would have been safe. But he did not, and consequently fell into a condition from which he could not redeem himself, else he would not have borne the intensity of his

sufferings for an hour. How clearly his case represents the state of every wilful sinner. We may retain our primordial condition of Divine acceptance, if we choose, but when this is once lost we all know we cannot regain it by our own power. Like David we have sinned against the highest dispensation from God to man, for which there is no forgiveness; it is verily a sin unto death. It brings us down into the lowest hell, and there we must remain until the Judge says it is enough; must suffer until we have paid the uttermost farthing, and then we may be set free.

We frequently, however, from want of watchfulness, find ourselves in a drowsy state, as it were, and thus by weakness and forgetfulness fall into some error; but as this is not by consent of the heart, it is not unpardonable. It is when our powers are awake and we willingly consent to sin against the Spirit of Truth that sin is finished; *this is the sin unto death.* "Whosoever speaketh a word against the Son of man it shall be forgiven him." Why? Because men may be deceived in regard to external evidence when judging from the sight of the eye or the hearing of the ear, and thus form a wrong opinion; and since the Son of man is not the highest dispensation from God, this error from human weakness, this intellectual mistake, may be forgiven. "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." And why? Because the Holy Spirit is the highest dispensation to man, an expression of Deity appealing directly to man's spiritual sense, and here there can be no mistake; no forgiveness need be expected here; the transgressor must suffer it out. He must suffer until that which formed the fuel for his sin is utterly consumed,

and his condition becomes refined like unto pure gold, so that the image of the assayer may be reflected in it; then it will be said, "It is enough;" then will it pass at par in heaven.

David tells us how this was accomplished in his case. "I waited patiently for the Lord and He inclined unto me and heard my cry." Why did he cry unto the Lord but because of his intense suffering? His soul had been condemned before the judgment seat of Christ set in his own heart, and the sense of his condition was indeed like an intense fire. "He brought me up, also, out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my going, and He hath put a new song into my mouth, even praise unto our God." This song he could not have sung in truth until that which fed the flame of his torment was all consumed. In this manner is the power represented by the key of hell brought to bear upon all who wilfully reject the Spirit.

Long have we been taught to believe that the death of these bodies is the result of Adam's disobedience, and that the great disadvantage of being placed at a distance from God has followed as another consequence of that sin. This doctrine, though so broadly scattered, has no foundation in the truth. Adam being created in a state of innocency and purity throughout his whole nature, was, in common with all the other creations of God, not only good, but very good. For the purpose of giving him self-responsibility and probation,—a great and glorious gift indeed, that he might labor and grow strong and be profited thereby,—he was made susceptible to temptation, with a decided power of choice. His own election being clearly

set before him, he was made to understand that if he should disobey his Creator, he would immediately die. "In the day thou eatest thereof thou shalt surely die." There was nothing temporal in this. Had the sin been temporal the death must have been temporal also, which was not the case, for we read that he lived several hundred years after his fall. Then how are we to understand it? Clearly it was his soul's life that he should lose, so it must have been a soul sin that he committed. He disobeyed God's law, and spiritual death was the consequence; the death described by James, and which affected only himself. Thus I believe in original sin: it originated in the first sinner, and continues to originate independently in every soul that sins. In Adam's first state, while he was in acceptance with God, every power and propensity was filling its proper place in his being, but when he wilfully perverted them they became corrupt and he became shorn of his strength. Thus it is with us all, when we cease to be obedient, when we cease to trust Him and begin to depend on our strength, we become weak and corrupt, and our souls cease to become the proper recipients of Divine life; we lose the beautiful Eden of innocent life, and must henceforth earn what bread we have by the sweat of our brow, and instead of the garden of the heart being filled with plants producing plentifully, as fruits, the highest joys of life, and easy of cultivation, we have thorns and thistles to contend with. The tempter, improper lust, has been allowed to enter and obtain a foothold, and how soon has the beauty of purity faded, and every sweet become embittered. Here should have been found every needful moral virtue trained to healthful and proper growth, thus promoting the vital

interests of man, accelerating his advancement to perfection, and thereby glorifying his Creator. The fall has indeed been great,—do we not feel it so?

But to return to the almost universal belief, that Adam's transgression brought death upon these bodies. Why, if this were so, it is clear that before Adam sinned the laws of nature must have been very differently constituted from what they are now, else each must have been suspended from its action upon man. The element of fire could not burn him, the water could not drown him, the earthquake could not swallow him and the tornado must pass lightly over his dwelling lest it destroy him; even the law of gravity must be inactive lest he should fall and be broken. Then must the whole creation be different in its requirements and conditions; for the planets and stars are bound by the law of gravity, so that if this law were annulled for one moment the world would be destroyed; the particles of our beautiful earth would separate and pass off like smoke into immensity. Thus the absurdity of the doctrine of "original sin" is clearly seen, no matter how or by whom originated.

The death of these material bodies is far from being an enemy to man; how many of the truest and best, with their lamps filled and burning, look forward to the time of departure with joy, having the full assurance that they shall see as they are seen and shall receive the reward promised to all who are faithful to the end! But the path of faithfulness in this world, leading to such a result, is one which the eye of the eagle or the natural man hath not seen, nor the lion, the unregenerate man, walked in, nor is it a way in which any galley with oars propelled by the power of

human strength can pass. As strong as is our love of life, and as many as are our attachments here, the change called death is feared only by those who are not prepared; for the good things of this earth can sustain only these mortal bodies, and though our ambition or industry may be crowned with success by the accumulation of wealth, and the treasures and honors of the world may be laid at our feet, yet the soul may be poor. Natural things cannot minister to its wants, the world cannot sustain it. Being spiritual, it requires spiritual things to satisfy it, and these must come forth from the Father through Jesus Christ, the Life and Light from God. Though it is very evident that all sinners, as well as Adam, have found death in the error of their ways, yet the Jews believed as theologians now teach, that the fathers had eaten sour grapes, and *so* the children's teeth were set on edge. But this doctrine was doing a great injury to the people, because it charged their condition to a wrong source instead of showing them that their own disobedience was working out their destruction. Therefore, in order to set them right the Almighty said to them through His prophet, "What mean ye, that ye use this proverb concerning the land of Israel, The fathers have eaten sour grapes and the children's teeth are set on edge? . . . Behold, all souls are mine . . . . the soul that sinneth, it shall die. But every one shall die for his own iniquity." "Every man that eateth the sour grape, his teeth shall be set on edge." Here is justice and a truth confirmed in the experience of every responsible human being; for who has ever felt the penalty of another's sin to rest upon his own soul?

And this doctrine, coming as it does from the highest au-

thority, even God through His Prophet, ought to satisfy all who believe in the Bible or Divine inspiration. But here an objection arises in the minds of some because it is declared, "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." This, in regard to children, refers not to the stain of the soul, but to physical and mental difficulties that may be got rid of by proper obedience to the laws of God on the part of the children so circumstanced. Who of you believe that the soul of a helpless child is stained by the sins committed by its forefathers? But another objects, "Our fathers have sinned, and are not, and we have borne their iniquities." True, just as we now bear the iniquities of our fathers who brought slavery into the land: we suffer politically, not spiritually; and there now exists in our country in consequence of such wrong-doing a state very similar to that of the Jews at that time; and many of our Southern white population might say to-day, "Servants have ruled over us."

I now come to the highest authority found in the New Testament, that of God through His anointed Son, Jesus, who said of Himself, "To this end was I born and for this cause came I into the world that I should bear witness unto the truth." "As I hear so I speak;" and to His Father, "Thy word is truth." This gives us understanding of his mission, and in declaring the truth of God he said: "Suffer little children to come unto me, and forbid them not, for such is the Kingdom of Heaven." "For their angels do always behold the face of their Father, which is in Heaven." So the spirits of children as they

come into this world are pure and acceptable in the Divine sight, else how could they be fit for the Kingdom of Heaven? Death or spiritual stain could not have rested upon them from any source whatever, "for the pure alone shall see God." This, then, being the condition of children, and we all having once been children, it is clear that we were once all in a state of acceptance, that we were all once free from sin, with no partition between our Heavenly Father and ourselves; and I believe it was our privilege to have remained in this first mansion of our Father's house. It is when the law of God, accompanied by the true light that enlighteneth every man that cometh into the world, is developed in us, that our responsibility commences, and then we have our choice. If we choose the right, the result is peace and life,—if the wrong, misery and death. "Behold, saith the Lord, two ways are this day set before you; choose ye which ye will, life and good or death and evil." Now observe that the important doctrine of Jesus as well as the direct expressions of the Almighty sweeps away in a few words all that dark, false doctrine of the fall and its accompanying consequences, and makes clear the declaration: "As in Adam all die, so in Christ all are made alive." If we live in Adam's sins or disobey as Adam did, *like* him we shall die, but if we follow Christ, in Christ shall we be made alive.

To take the ground of Adam's sin and salvation by the crucifixion of Jesus is to say that God is not perfect; that he was taken by surprise, and so was not omniscient; or if He did understand the whole matter beforehand, where was his lovingkindness? Would it not have been as easy to have given wisdom and strength to his creature man to

overcome temptation, together with the power of choice, as to have brought about the dreadful plan He is said to have found out? Would a perfect Omniscience have been forced to send the son of his bosom, the third part of Deity, to suffer the penalty of man's sins, and thus appease Almighty wrath and preserve Almighty dignity? This state of things would prove there was a great mistake in first calculations. And this is the doctrine held up by many professed teachers to be believed in by all who would be saved. I am concerned to be thus particular from an impression that there are those present who have adopted this faith, but have, at the same time, had doubts of its truth, and are dissatisfied with their position. To these I would say, Take not old traditions on which to build a system of faith, but be prayerful, watchful, and obedient to the truth revealed in your own hearts and it will set you free.

Another error has long been the means of turning the minds of the people away from the knowledge of the relation in which mankind stands toward Divinity. It is this, that Jesus was essentially above the standard of human nature. If this were true it would mar the beauty and defeat the object of his mission in the world. He came to set an example to men, but had his nature been higher than ours this example would have been worthless, as it would not have been parallel with our abilities, and his abilities would have been far above our necessities. If he were not essentially a man how could he have stood on the plane of human nature? Here an objector interposes the common dogma, "He was God, or at least a part of the God-head." But Jesus said: "A spirit hath not flesh and bones as ye see me have." The Scriptures say, "He

grew in stature and in favor with God and man." Could this have been said of God? "He learned obedience by the things which he suffered;" was it necessary for Divinity to learn obedience,—if so to whom? "He was made perfect through suffering." Was not God perfect at all times? "Why callest thou me good; there is but one good, that is God." To the sons of Zebedee he said: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left *is not mine* to give, but it shall be given to them for whom it is prepared of my Father."

"It behooved him to be made in all things like the brethren." I dare not contradict these assertions, coming from where they do. It is also said in the Scriptures that he was made of the seed of David according to the flesh; if so, then also of the seed of Abraham and of Adam, and had a nature in common with them, a nature susceptible to temptation, or he could not have been tempted, and it is declared that he was tempted in all points like as we are. It requires like natures to be affected by like temptations, but the Apostle James, laying aside all figure of speech, said: "Let no man say when he is tempted, I am tempted of God, for *God cannot be tempted*, neither tempteth He any man; but every man is tempted when he is drawn away of his own lusts and enticed." Jesus was tempted, but overcame every drawing toward evil; thus he remained pure, thus he became perfect, setting an example for all to follow if they will.

But James goes on to say: "Lust when conceived bringeth forth sin, and sin when finished bringeth forth death." Now this corresponds with the experience of every one that

is tempted and sins by yielding to the temptation. Can we not look into our own hearts and our own histories and see that James is right? and that we are not drawn away by any being outside of ourselves; not drawn away by an invisible arch-enemy that fell from his estate in Heaven, and came down to earth, drawing a large portion of God's noblest creation after him; who beside Milton ever invented the idea of such a tempter? Where is the parent that would see the safety of his children menaced by a cunning, designing foe, and would permit that foe to remain near their dwelling if he had the power to prevent him? Would he not say in a tone not to be mistaken, "Away! approach not the peace of my children, nor dare to tempt them from their allegiance and love to me." Would our Heavenly Father do less, especially as He can so well foresee all the consequences? Rest not on this false delusion, but remember, my friends, you are yourselves responsible for your own fall. Christ holds for you the keys of life and of death, and He has opened the two paths before you, "Choose ye which ye will."

Here an objector says: "There is a devil, for he took Jesus up into an exceeding high mountain, and showed him all the kingdoms of the world." I answer that this earth being a globe in form there is no mountain upon it from which all the kingdoms of the world could be seen. But it might be urged, "The devil gave Jesus supernatural vision." Then there was unnecessary labor performed, for if he gave Jesus supernatural vision a valley would have served for a position just as well as the highest mountain. Throwing aside the allegory, let us consider how many men and women have been taken up into an exceeding high

mountain, even the mountain of selfish ambition, and have thence seen all the kingdoms of the world and the glory of them? And how many have fallen down and worshipped; have prostrated all their powers that they might gain that for which they lusted? Cæsar and Napoleon are not the only examples.

But to return. The terms setting forth the temptations of Jesus are allegorical, and when we consider how we are tempted our experience seems to open to us the nature of his temptations and whence they sprang. For remember "he was tempted in all things like as we are." As to the divinity of Jesus it was from God in him. Jesus having never sinned, his soul was a fit recipient for the Father's spirit in the fulness of power. He was imbued with the Divine nature, and so might every one be if every one would live as he did and be fully obedient to God. "As many as are led by the spirit of God are the sons of God, heirs of God and joint-heirs with Jesus Christ." Is it not plain? And again, that all the divinity in Jesus was derived from the Father, and was not independently within himself, is fully set forth by the prophet Isaiah when speaking prophetically of His coming, and of the line through which he should descend. "The spirit of the Lord shall rest upon him, the spirit of wisdom, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord." Human language cannot declare anything more clearly; and when Jesus came he confirmed all this by taking the book, and reading the passage from one of the prophets: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the

poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord;" and returning the book to the one from whom he took it he continued: "This day is this fulfilled," as much as to say, *I am the one anointed.* Jesus was the son of God, in that he was led by the Spirit of God. But he was not the only-begotten. The only-begotten son of God is the Life, Light, Power, and Wisdom ever emanating from God. This is that which He hath sent forth because of His love to the world, and whosoever believeth in and obeyeth this dispensation shall not perish, but have everlasting life. This is, indeed, the very Christ. Paul says, "We preach Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness, but to them that are called, Christ the power of God and the wisdom of God." Now Christ thus constituted cannot be separated from God, but is that by which He created the worlds, and was with Him before the worlds were formed; the same that was with the children of Israel in their journeyings from the land of oppression, "for all ate of that spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that rock was Christ." The same preached the gospel to Abraham, and was before Abraham was. But Jesus was not born until hundreds of years afterwards. Jesus when personifying the Christ-spirit within him says: "Before Abraham was I am." Jesus himself had his time and place, but God is a being whose center is everywhere and circumference nowhere. He is ever present throughout all His work, yet notwithstanding this, is as personal to every man

in the revelation of His truth, in the shining of His light, in the teachings of His grace, as a man is in conversing with his fellow; that is, in all cases where we are prepared to receive Him. The assertion that divinity suffered because of the sins of the world had its origin in the misunderstandings of men, and is the natural offspring of the smoke from the bottomless pit of theological inconsistencies. God was never shaken on his throne by the shock of Adam's transgression, nor was the equilibrium of his attributes disturbed because of the errors of humanity. "If thou be righteous what givest thou Him, or what receivest He at thy hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man." He is complete without us, and will He be flattered by our praises, or will He feel abased at our reproaches? No, my friends, nor did He make a mistake in the organization of His creature man; but by placing him in a state of probation, and giving him laws by which he might live, if he would obey them, he conferred a great good upon him. If man obeyed all was well; if he disobeyed he must suffer the penalty of his transgression. There could be no escape.

But here an objector says: "There is a way of escape from the consequences of our sins, for Jesus bore our sins for us." I reply that this expression is understood by all truly anointed ministers of Christ. I dare appeal to them if they have not had seasons of suffering during which they were baptized into a sense of the spiritual states of the people, and have been brought to sit with them where they sat, to bear a sense of their sins, even to being baptized into that death which is the result of sin. "Baptized for the dead." Jesus never taught men that because of his

suffering and crucifixion they should escape, but on the contrary that they should suffer for their sins until the uttermost farthing was paid. Neither did he teach that by his obedience and overcoming the world men should be exonerated from laboring and overcoming for themselves; but he held it forth as a necessity that they should do this in order to insure the reward of well doing. Neither should they overcome by the spirit that points to the use of the sword after the manner of the governments of this world, but they should overcome the spirit of the world, its pride and inordinate selfishness, even as he overcame all things, and thus die to sin even as he died. And Jesus, highly anointed, tasted death for every man; he felt the sting of dying to every kind of sin, felt every pang that any man can feel; thus proving that it is possible to bear and to triumph by and through the help of the God of our salvation. How plainly he set forth our true position in the parable of the talents and of the laborers in the vineyard! showing that each should receive his own proper reward.

Thus the doctrine of imputation so long pressed upon man falls to the ground. Does any one doubt? Let him who heard in the Spirit answer: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." This was a declaration given forth after Jesus was taken from the sight of men, when they could no longer hear his teaching by the natural ear. It was a message sent back across the line of separation between this and the higher state. But he sent no word to the effect that the high privilege of sitting with him would be given because he

had suffered on the cross. No, no, my friends; we must overcome even as he overcame.

The doctrine of the fall of all mankind through Adam was a necessity with theologians as a plausible foundation for the false heaven of redemption through the death of Jesus and the shedding of his material blood, which doctrine is nowhere to be found in the New Testament. We see that Jesus himself taught the reverse. Here an objector says: "You are wrong, the blood of His son cleanseth from all sin." True, indeed, but this is not material blood. Notice the active transitive verb "cleanseth," present tense. Can it be the natural, material blood of Jesus, the office of which was finished centuries ago? Can it be *that* which now cleanseth from all sin? Can it, does it, enter into the heart of the sinner, to change his purpose, and wash his guilty soul from its self-incurred stains? Or is rather the blood of God as spoken of by the Apostle? Read Acts 20: 28. God is a spirit, and hath not physical blood, but He hath life, and this is often represented by the figure of blood, an appropriate figure, because blood represents life in everything. In this case it is the same spiritual life that was in Jesus, and is working now and ever has wrought and ever will work for the salvation of man so long as there is a man desiring and striving to be saved. This spiritual blood can come into every heart that chooses to be submissive to its power, and can cleanse and sanctify it by the grace of God. This blood can sprinkle the conscience from dead works, and all remedies must be applied to the seat of the disease if it would be successful. How easy to understand that physical life requires physical blood, and spiritual life requires spiritual blood; and, my friends,

can you not bear witness what kind of blood works upon your consciences? Thus the grace of God that bringeth salvation is revealed to all, whether they will receive it or not.

Again, the universal power represented by the figure of blood is made very plain in view of the multitude which no man could number. And it seems as if this statement alone were sufficient to open the understandings of men on this subject. It was declared that they had come through great tribulation from every nation, tongue and people, and had washed their robes white in the blood of the Lamb. Mark the universality, "from every people:" then, of course, from some where no historical account of Jesus had been known, and no Scriptural faith been called for. But these must have been obedient to the teachings of the Gospel; in other words, to the grace of God in the heart; and thus they were washed with the redeeming, purifying principle to which they had opened their hearts, and thus had become laborers together with God.

The parable of the Prodigal Son, found in Luke 15, is to me a most beautiful representation of God's dealing with His children, and is calculated to give us deep instruction. It clearly portrays the two classes of mankind—those who have sinned, and those who have lived without sin. To the younger son the father gave a portion of his goods, just as he gives to all of his children in their first start in life. Now, this son, like the most of us, thought to try his own strength and wisdom in the world. So he left the father's house and wandered away in by and forbidden paths until he had spent all that he had, and finally, to keep from utter starvation, went to a citizen of the country,

and by him was set to feeding swine. Behold the fall! And he would now fain partake of the husks which the swine did eat. But when he came to himself he began to consider that in his father's house was bread enough and to spare, and why should he perish with hunger? So he arose and went to his father, and confessed his sin and acknowledged his unworthiness, and begged to be allowed to take the humblest place in his father's gift, only that he might again be with him. And now, my friends, what did the father do? Did he wave him away, saying, "Nay, verily; thou hast transgressed my commandments and insulted my dignity; thou canst not return unless some one who is infinitely thy superior, and who has never broken my law, will come and suffer in thy place the penalty thou shouldst suffer, thus appeasing my wrath without compromising my dignity." Or did his brother or any other being, pure and sinless, come and mediate between the penitent son and angry father? Hear the statement of Jesus, and consider for yourselves. "But when he was yet a great way off, his father saw him and had compassion on him, and ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to the servants, Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry, for this my son was dead and is alive again, he was lost and is found."

Thus, my friends, must we do if we would be at one with the Father. We must humble ourselves and confess

our sins, and lead a good and obedient life, for he hath declared that other sacrifice he would not have, save a broken and a contrite heart. How different is the character of our Heavenly Father as given by His anointed son Jesus, from that which is given by learned theologians. But to return to the elder brother:—he, who had remained innocent, and had not left the father's house, looked on with surprise and indignation, and would not go in and partake of the feast, because it seemed to him that the prodigal was treated with undue respect. This feeling was natural enough, for as he said to the father: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid that I might make merry with my friends. But as soon as this thy son is come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." Some one here objects: "That does not sound like a faithful son or a Christian. He was angry." True; but may not one be angry and sin not? Let us look at it. His was a very natural answer for an innocent son to make under the circumstances. It was not from a feeling of malice, but from lack of knowledge. He had not learned how the angels of heaven rejoice over one sinner that repents, more than over ninety-nine just persons. He had not learned what his brother felt by having experienced his trials and sufferings, his repentance and humility. Nor had he, as an anointed minister, been enabled to feel another's woe. He knew nothing of the hard labor his unfortunate brother had been obliged to perform ere he returned home; nor of his suffering unto death, as it were, for the sins he had committed; and since he did not know

the true condition of his brother, how could he understand the position of his father? But when the father replied in the mild, conciliatory language of a wiser love: "Son; thou art ever with me, and all that I have is thine; it is meet that we should make merry and be glad, for this thy brother was dead and is alive again, was lost and is found," there was no indignant reply. The son was evidently satisfied.

In regard to the Prodigal the key of death had done its work. It had overcome the power of death, and set the imprisoned free. This circumstance also opens to our understanding the declaration of Jesus at the grave of Lazarus, when personifying the power of God in himself. "I am the resurrection and the life; he that believeth on me, although he were dead, yet shall he live [the prodigal's case], and he that liveth and believeth on me shall never die." This cannot refer to the death of the body, for it is appointed unto all men once to die. It rather refers to them that have never sinned. I desire that you should let your attention rest particularly on this parable, as it holds forth great instruction. It commences with the son in the first state of innocence and divine acceptance, and follows him in his fall through every possible condition of sin and poverty, of hunger and suffering, and finally of repentance and return, together with the father's reception of him. This alone is enough to sweep away every trace of dependence on anything for redemption and salvation save that which works by the grace of God in the heart. And what a display of the goodness of God toward His rational creation, to be not only salvation to the innocent, but ready redemption to all who seek to be saved; ever ready to res-

cue those who are lost in sin and death if they will but return to Him.

Here some may say: "What then was the purpose of Jesus coming into the world?" He was made of a woman, made under the law to redeem them that were under the law, fulfilling all of its moral obligations and replacing it by a better and purer code; placing Jews and Gentiles on the same foundation, even the law written in the heart, so that instead of the cold north wind of the precepts of Moses, which neither we nor our fathers could bear, the world might have the clear, mild sunshine of Gospel love and truth. He came to bear witness to the truth and to do the will of God, and after he had done this he said to his Father: "I have finished the work thou gavest me to do."

His work was finished, but as he had borne important testimonies to the truth and against the empty and iniquitous works of the Jews, he must needs bear the consequence of their indignation or recant the words he had spoken, denying the doctrines he had come to teach. He chose the former, and thus suffered for principles relating to the vital interest of mankind; thus indeed suffering for all men. And what a lesson for every child of God! All have a work to do; all have a testimony and a cross to bear. And what an evidence of a crown of victory will those have who can truly say like Jesus: "I have finished the work thou gavest me to do;" and who, like him, stand firm even to the end for the cause that has been given into their hands?

And now, my friends, I feel my labors at this time to be drawing to a close. I feel to call upon every one to look

to the inward teacher, the power of God, the true mediator, who alone can redeem the soul from the bondage of sin and death; even that which sustained Jesus and made him the Son of God. The same that made him divine will fill us also with the light if we are attentive to its heavenly teachings. We need not be anxious about doctrines; a saving knowledge of God is not to be derived from an observation of his outward laws; nor yet from the schools of Divinity (so-called), but from the school of Christ, of which he alone is the teacher. "No man knoweth the Son but the Father, and no man knoweth the Father but the Son, and he to whomsoever the Son will reveal him." This Revelator hath not flesh and blood, but is the only-begotten of God, the Light, Power, and Wisdom that is never separated from God, but "spreads undivided and operates unspent."

And to my young friends I may say, Now is the season of life with you, in which you are commencing an important journey. The laws of your being are developing in your soul-life, and now is the time, before anything detrimental to your peace has taken firm root, that you should carefully watch the garden given to your keeping. Now is the time to resist all evil growth by keeping every propensity and passion within its proper limit. Remember that all within itself is good and calculated for your happiness if used aright, and that each power properly directed and educated is but another help to your advancement heavenward. Improve the talents committed to your care, that you may be qualified for the great work that appears to be waiting for you—the work of elevating humanity, and turning the sword and the spear into implements of

honest and honorable industry. So that instead of jealousy, hatred, and bloodshed, peace and love and the knowledge of the Lord may cover the earth. Improve all proper opportunities to gain knowledge.

There are many things that, if rightly appreciated, will prove valuable helps to us. Among these are the Scriptures and a Gospel ministry. Jesus said to the Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; but ye will not come unto me that ye may have life." Do not fall into the error that the Jews did; but, keeping the Scriptures where Jesus put them,—no higher, no lower,—remember that their true value is in that they bear a testimony to the truth of God. Of themselves they have no life; they bear witness to the life. Go to Him of whom they bear witness, and he will give you life. He will open the Scriptures to your understanding. Live so that you will be sure to receive the great reward reserved for those who keep His commandments. Choose Him now for your portion, and death, when he comes, will not be to you the pale messenger of dread, the king of terrors, but an angel opening to you the door of paradise.

OPENING OF THE SEALS.*

THE work of the Gospel is gradual and successive in its developments, as witnessed in the unfolding and ever-increasing experience in the Christian life.

I have been instructed in this meeting by viewing the field in which have been exhibited before my mind the things that comprise man's compound being; embracing all his natural powers, propensities and passions, together with his intellectual, moral and spiritual nature. To bring all these into perfect harmony is man's great work in this state of existence.

John saw in the right hand of Him that sat upon the Throne, a book written within, and on the back side, sealed with seven seals; he also saw a strong angel, proclaiming with a loud voice: "Who is worthy to open the book and loose the seals thereof?" And no man was found able to open the book. "And I wept much," said John, "because no man was found worthy to open and read the book, neither to look thereon; and one of the Elders saith unto me: 'Weep not! behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof.'"

I shall not undertake to find a solution of the opening of the seals by the allegorical figures and poetical language in which they were presented to the mind of John: for if designed to benefit mankind, or to convey useful instruction to the human mind, the subject must be brought home to the understanding and experience of man. Evidently it is the great work of the Gospel to open the seals as fast as

* Sermon delivered at Plainfield, Ohio, Ninth month, 1873.

we, in our advancement in the knowledge of the truth, are prepared for the disclosure.

The wise man saw this in prophetic vision, and declared it in his beautiful language: "Wisdom hath builded her house; she hath hewn out her seven pillars; she hath slain her beasts; she hath mingled her wine; she hath furnished her table." The Apostle Peter, taught by the grace of God and deep experience, learned what these pillars were, and understanding them, named them, and set them forth as the seven cardinal virtues: "Virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity." The prophet Isaiah brings the subject clearly home to Jesus as the one who, under the Gospel, by the Spirit of the Lord, by the blood of the lamb, that is, the anointing that was upon him, really experienced the opening of the seals in overcoming and subjecting all human passion in himself to the will of God. And what was the effect? It brought all the animal nature of man under subjection to the spiritual law. It brought the wolf to dwell with the lamb, the leopard to lie down with the kid, the calf, young lion and fatling together, so that a little child could lead them. It shows that a state is possible in which perfect harmony may reign throughout all of God's creation in man; all things being subjected to Himself, so that "the cow and the bear shall feed and their young ones shall lie down together, the lion shall eat straw like the ox, the nursing child shall play upon the hole of the asp, and the weaned child shall put his hand upon the cockatrice's den, and nothing shall hurt or destroy upon God's holy mountain." And as Jesus the anointed, who is called the Lion of the tribe of Judah, filled with his Heavenly Father's Spirit, became a partaker

of the Divine nature, he was obedient even through suffering, and in consequence experienced an advancement from one development to another in succession, until he saw the last seal opened and his warfare accomplished. He had overcome the world. In order to understand this fully we too must overcome the world; we too must become perfect; our every power must be brought into harmony and under obedience to our Creator. Though our primordial state is in itself good, yet our Creator has implanted in us a desire to ascend up higher; a longing for greater attainments, of which virtue stands first. And he has made it possible for us to acquire this, for it came not into the world with us; but its possession is a proof of our advancement.

But what is virtue? It is the successful resistance of temptation. The first state given us from God is one of pure innocence, represented by the figure of the lamb. And set over against this *in the world* is the evil disposition represented by the wolf; and here commences our probation,—here should begin our Gospel warfare. The wolf would make the lamb its prey, and would generally seek to do this under the cover of night, when the intended victim is supposed to be least upon its guard. But the Good Shepherd is ever upon the watch, so that if the lamb strays not out from the fold such invasions cannot be successfully made. Thus the office of the Divine nature in man, the work of the Spirit of Truth, is to assist the soul and give it power to conquer and control the beast and make it lie down with the lamb; or in other words, so schooling the moral nature that the innocence God gave us shall not be destroyed by the nature of the beast of prey. This victory obtained, the soul has advanced, the power of the first beast

is slain, the foundation is laid for a useful, beautiful, and glorious super-structure to stand upon, and the first pillar in the Christian building, even *virtue*, is erected. This attainment is by that faith which is the result of obedience and attention to the evidence given of God to all who will seek it as a sure foundation.

The work necessary to bring man to a possession of true knowledge is represented by the prophet as bringing the leopard to lie down with the kid. The leopard represents that spirit in the world which, ambitious of knowledge, starts out contrary to the Spirit of truth which leadeth into all truth, and grasping what it supposes to be the fruits of wisdom, is egotistical, is reckless of its acts; cares not for the rights of its fellows; making a prey of others as it pleases, or tearing and trampling to death any who come in its way. Beautiful, smooth, and variegated in its exterior, it is a true representation of that religious knowledge and zeal which is, and always has been, ready to go out like the power represented under the second seal, with the sword to take peace from the earth.

It labors not like the kid to gain its livelihood or knowledge by means of honest, proper and patient industry and humble waiting. The spots of the leopard aptly set forth the inconsistency of conduct in the votaries of this spirit of false knowledge as well as the means they use in obtaining its treasures. If they wish to become acquainted with morality, they study it as a science, consult the treatise of another, and adopt it without knowing aught of its truth by their own experience. If they choose religion for their theme, they build their faith upon man's declarations, or draw a code from some professor of theology, knowing

nothing of the truth whereof they assert so far as the soul's interests are concerned, for they have sought it from a source whence true knowledge cannot be received. It is but the sayings and teachings of men, adopted by the natural man, who cannot perceive the things of the Spirit of God, for they are spiritually discerned; neither can he know them; for they are foolishness to him. Yet, having embraced a system thus void of experience, and being ignorant of the cross, their heads being filled with conventional decisions for doctrines, they are like Saul before his conversion, ready to enlist all their powers to sustain them regardless of the means used.

Now this spirit of worldly selfish knowledge must be cast under foot. The will of God must be obeyed, the spirit of truth evoked, the leopard must be subdued; and then the second seal will be opened, and they will hear the language addressed by Jesus to his Heavenly Father: "This is life eternal; that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." Then will the second pillar of the Christian edifice be raised, even the pillar of knowledge.

"The cow and the bear shall feed and their young ones shall lie down together." The natures of the cow and the bear are here set in contrast. The cow, temperate and patient in her nature and useful to man, subsisting on the herb of the field; while the bear is savage and cruel, partaking of the flesh and blood of other animals as her favorite repast. She is here used to represent the inordinate selfishness and covetousness of some dispositions; those having no regard for the rights or wants of others. It is an element strong for evil in the unregenerate man, and is manifested by his

grasping all that he can get into his possession, without care as to the means used or the harm done to another, so that he has the power to accomplish the end desired; and many who feel strong enough to withstand the furious onset of the lion, are caught in the deceitful but no less fatal embrace of the bear. Neither is this evil disposition confined to worldly interests alone; religion also has its share of votaries from this class, and out of this element have arisen most of the persecutions that have stained religion's name. It prompted Judas to betray his master; it prevailed in the Jews when they rejected Jesus and pleaded for his crucifixion. It was the governing spirit in the third and fourth centuries that gradually turned the church back from its purity to shake hands with the spirit of the world, and made it to become a persecutor in the name of conscience. It instituted the Inquisition; it kindled the fire at the stake to burn the martyrs; it led John Calvin to burn Servetus because of difference in doctrine; it persecuted the Quakers in England and hung them in Boston, and the same spirit exhibits itself so far as it dares in the divisions and subdivisions of some of the churches of the present day.

As God is one and undivided, so his truths are never contradictory. His church is also one, and his sheep one—over which there is but one shepherd. As he is without variableness or shadow of turning, so his truths are unchangeable in themselves and in the manner of their revelation. They are given to the soul as fresh and direct from the fountain as is the light and warmth of the sun to the earth. No conventional rules of faith, therefore, can apply to individuals of any generation or be obligatory on

them. Every man knows from his own sensations what are his conditions and wants better than any fellow-creature can know for him—especially in matters of conscience toward God. To suppose that God once revealed his truth and will to man, but does not continue to do the same now, according to his present wants, is as absurd as it would be to assert that the sun gave light to the earth a thousand years ago, but has since ceased to shine! None but the blind or demented could entertain such an idea.

A high profession avails not, even though it draws nigh to Jesus with the lips; and though it proclaims the highest principle of truth, if the selfish spirit prevails, it is evident that the nature represented by the bear has control—a power springing from the treasury of an unregenerate heart. But if the soul listens to and obeys the teachings of the grace of God, it will bring it to the cross of Christ, which will crucify or correct *self*, and prepare the heart for the reception of the love of God, in which there is neither fear nor partiality. This brings the diverse natures to harmonize, so that the cow and bear shall feed and their young ones lie down together. They will feel that there is enough for all, and each will be willing that others should share with them as a God-given privilege. Here they will learn the important but often unheeded truth that each has a right to his own opinion and doctrine; and no one will think of judging a man's conscience in God's stead. *All* professors of religion will examine into the motives which actuate them, and consider if what they would do is really called for at their hands, or if uncorrected self is not sometimes at the foundation, urging on toward the pinnacle of the temple, or to the acquisition of unnecessary wealth,

or to gain the applause of men, instead of practicing righteousness for righteousness' sake!

Then will mankind witness the opening of the third and fourth seals, and the pillars of *temperance* and *patience* will be added to the House of Wisdom.

"The lion shall eat straw like the ox." Here again are brought into contrast two opposite natures;—the one said by Solomon to be the strongest amongst the beasts of prey, "and turneth not for any;" the other one of the strongest and most useful of domestic animals.

The lion, though so powerful, possesses certain traits of magnanimity and nobility which make it truly the king of beasts; and while many other animals destroy from mere cruelty, or craving for blood, the lion kills only in self-defense, or for need of food. Yet he is the untamed lion still, and, bold and firm in his purpose, assaults with irresistible fury, ready to risk all on the issue.

When this disposition predominates in a man, he is often called "nature's nobleman," and wherever such an one is found, or whatever his allotment in life, he is sure to gain the ascendency over his fellow-men. His steadfastness of purpose and executive force give him power and prominence in all human affairs; his energy and in some respects magnanimity draw around him admirers and followers, and his generosity gives him their confidence. If he is patriotic, men will put on him an earthly crown,—else he will take it on himself; and victory comes easily to him on account of the deference paid him by weaker minds. He will speak many things for which men will praise him, saying: "It is the voice of a God." If religion is popular and to his taste, offering in its perquisites the lion's

share, he will avail himself of his position, seizing upon the benefit; and while others make him the center of devotion, all is well. Says one: Men of this temperament do not need a change of heart; they are tenderly careful of their families; kind to their friends; honorable in their dealings with others; patriotic to their country, and often prominent in the church. Very true. And so the savage eagle sits as lightly on her downy eaglets as does the dove upon her callow young; yet she is the savage eagle still to all without the pale of her own selfish interests. So of the lion's disposition—beware! If men cease to contribute to his advancement, or fail to respect his dignity according to his own measure, he shows that he is the lion still, using his power for the destruction of his enemies if within his reach. Then it is seen that he has assumed a morality and professed a religion of which he really knows nothing from the experience of the heart. Then it appears that the axe has not been effectual in removing the corrupt tree, but has only lopped off some of the branches, that the tree might be more symmetrical. The nature of the lion has not been changed to that of the useful and docile ox.

Yet if this temperament, so prominent in many, is properly schooled by the cross, made gentle by the power of love, and true by the principles of justice, it becomes indeed a powerful instrument for good. If such a man ceases to depend upon his own strength, directed by his own will, and learns to obey that higher law, even the voice of God, he will see that the talents committed to his care are designed for his own good and for the good of his fellows; that they are the vineyard in which he is to labor, and that their careful cultivation and improvement should form his

great life work. There is nothing in them to be destroyed. The Creator when He made them pronounced them good; they only need right directing. By this course the noble man will become the noblest work of God,—"*An honest man.*" By this course the power of the untamed beast will be slain and the government will be placed on the shoulders of the mighty Prince of Peace. Another seal will be opened and another pillar will be added to the building—even the pillar of Godliness.

Men of the lion temperament, when partakers of the Divine nature, stand immovable. They have been found amongst the most faithful servants of God in all ages, and many of them have sealed their testimonies with their blood.

> "The tree of deepest root is found
> Least willing still to quit the ground."

Jesus, armed with the power and wisdom of God, overcame the world; passed through the suffering necessary to attain to perfection, and witnessed the loosing of all the seals in his own experience. Hence the figure: "The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof."

And this was by means of the anointing from God, which he will bestow on all of his willing and obedient servants if they ask it, and thus they all may witness the opening of the book and the loosing of the seals thereof.

The view presented in the opening of the sixth and seventh seals brings before us the field embracing the highest gift of God to man,—namely, *reason*. The right use of this gift exalts him to the highest attainment, but when

perverted it sinks him to the lowest possible condition. "The nursing child shall play upon the hole of the asp, and the weaned child shall put his hand upon the cockatrice's den. They shall not hurt or destroy in all my holy mountain" (Is. 11 : 9).

Now let us consider these states as set forth by the prophet in the figure of the serpents. Apparently the asp is harmless, and one who is untaught and inexperienced might not suspect its nature or be alarmed at its presence; there is nothing about it to warn one of its deadly power, and those who are bitten are said to die without pain. The term *serpent*, when used as a figure in the Scriptures, I understand to represent man's perverted reason, and the asp well indicates the direction of it which results in atheism. Some deny there really being such a state, but when we hear it avowed by individuals, and see that their conduct corresponds with their profession, we cannot doubt its existence. Many instances of it have occurred amongst men, but for want of associated power they have failed to do much harm. There is, however, a case that comes to my mind, prominent in the history of France, which may serve as a sample of what would be the consequence were mankind generally to embrace this belief.

Atheism had long existed, as it were, in the atmosphere of that nation, though the miasma was but dimly perceived; but the Revolution furnished an opportunity for it to exercise its power. It then publicly declared "there is no God," and "death is an eternal sleep." Here appeared the soothing yet fatal poison of the asp. There was a total indifference as to means or consequences; for as they believed not in the immortality of the soul, they de-

nied all moral responsibility. There was nothing to hope for, nothing to fear, either in the present or future, and so they seemed to die morally without pain. The spirit of their motto, "The end justifies the means," was carried to the most horrid extremes; standing upon the platform of false reasoning, it carried them down to the chambers of death; justice was overlooked, for with them it had no throne; and human sympathy was paralyzed. Those who claim that infidels are always moral, and no persecutors, will find nothing in this part of the history to strengthen their assertions.

But when the wrong use of reason is corrected by the light of truth, and the cross is laid upon the destroying poison, the soul is quickened into active life, the subject is changed from a carnal warrior to a man of peace. Reason assumes her throne upon the foundation of true evidence. The sixth seal is broken and another pillar is raised—that of *brotherly kindness.*

Yet the state we have considered, showing the fatal abuse of reason in one direction, is no more to be dreaded than the one set forth in the other and last figure—the cockatrice. This serpent, whether a myth or not, is here made use of to represent the perversion of reason in another direction, by suffering it to be warped by intemperate zeal, and that without knowledge in matters of religion. This faculty of reason, which might do great good if rightly used, has always been productive of vital evil when abused. When men refuse the light which is the life of reason, and conclude that they are the only favorites of heaven—that their doctrine must be the standard of faith for all to adopt unless they would be marked as infidels and enemies to God

and fit subjects for persecution, it brings things to the condition alluded to by Jesus. Said he: "The time cometh that whosoever killeth you will think that he doeth God a service, and these things shall they do unto you because they have not known the Father nor me." Their hearts have become darkened, and in the obliquity of their intellect they are prompted to actions by their zeal, and their sense of feeling becomes seared by self, and a traditional conscience, as was the case with Saul when he "verily thought he ought to do many things contrary to Jesus of Nazareth." This branch of the nature of the serpent was remarkably exhibited in the wars of the crusaders, during which thousands of human lives were sacrificed for the cause of religion and "glory of the cross," in an endeavor to wrest from the possession of the infidels the Holy Sepulchre, which when gained was no more holy and no more useful than any other. They, however, in their misdirected reason concluded otherwise; hence the cruel, relentless and exhausting wars that ensued in the name of the meek and unresisting Jesus. This spirit was no better, either in its means or its consequences, than was that which was manifested in the reign of terror in France. Yet when reason, rightly directed, tempers its zeal with knowledge, the desire to interfere with or injure others no longer exists; the power of the cockatrice is slain, and there is nothing left to hurt or destroy.

The seventh seal is loosed, and the most beautiful pillar of all in the Christian edifice—the crowning pillar of all—is raised, which is *Charity*.

We have now considered the elements of the composition of man's nature, causing the various temperaments

represented by the prophet and illustrated by the different animal dispositions. I hope we have also justly considered the effect of these dispositions upon the heart of man, when they are permitted to take the government instead of being led by the little child and ruled by the Prince of Peace. And we may be able to see how great and necessary the change, and how different the consequences when all these powers are brought each to fill its proper place in the light of truth. This is the work of the Gospel, which is the power of God unto salvation. This Gospel is by the Son of God that leads to experience, to knowledge, and to the loosing of all the seals relating to the welfare and happiness of man. This Gospel is dispensed to each individual according to his state and need, just as the natural sun shines for all, and as many as will come under its influence. But it does not enable one to do the work for another. The rational faculty being the highest gift to man is, when perverted, the deepest curse; yet it is one of his own pronouncing. Reason when perverted becomes the serpent, which is more subtle than any beast of the field, and which is so happily introduced into the picture of the Garden of Eden. In the climate where the serpent reaches its perfection, its instinctive cunning enables it to make all the other beasts its prey. So likewise the reasoning faculty can lead all the other powers and propensities of man at its will. And how aptly is the serpent brought out by the prophet to represent this great power in man, who, not waiting for Divine direction, undertakes to work out a way for himself, and finds when too late, perhaps, that self-directed reason, like the subtle serpent, has led him whithersoever it listed.

Our first mother, by this uncontrolled reason, concluded that there was a better way than to wait for the counsel of God, a better way than by the cross, a better way than by obedience. We have most of us gone in the same way, and so have many in every age of the world, but how often, how sadly has it been proved that this false reasoner was but the "father of lies." We may clearly see therefore, that instead of looking out of ourselves for a tempter, a devil, Satan, Lucifer, serpent, etc., we must come home to our own hearts to find the difficulty. "It is not that which entereth into a man that defileth him," but that which originates in and cometh out of the heart. To bring before you a corroboration of what I have said, I feel it right to enter into an examination of that object of common belief called the devil, and what it is; what constitutes Satan or Lucifer, and who he was. I have already alluded to what is meant by the serpent in Scripture. Ever since the return of the Jews from captivity there has been a cloud hiding the truth to some extent from the minds of those who have been taught from the Jewish or Christian history, with regard not only to the source of temptation, but also concerning man's relation to God. Taking the allegory for the literal fact, they have understood that an angel rebelled in Heaven and was cast down to the earth, and that he took advantage of his exile to tempt and torment men; that thus he has to a great extent thwarted the designs of God in organizing man, changing the Eden of the latter into a field of thorns; and further, has been the means of sending a vast number of souls to endless misery. But come with me, my friends, and let us see how the matter stands when we take a rational view of the subject as

connected with experience. Jesus made some of these points plain. When he chose his disciples they were all unregenerate men;—their powers had not been properly schooled, they had not yet been educated by way of the cross. They had, in common with all men, self-interest; which was right in itself so far as was necessary to make provision for themselves and those under their care; but when this propensity became selfishness, covetousness, *idolatry*, then it became sin. This was the case with Judas, hence Jesus said: "I have chosen you twelve, and one of you is a devil." Here is a positive explanation by the Master himself as to the devil, which was simply this: Judas had made the *wrong* use of a good gift, hence he was a devil; and thus was the door opened and the way made easy for his subsequent career and final tragical end.

Here an objector says: "Judas was not a devil, but the devil entered into him." I answer, that is the historian's statement according to his own belief, but I prefer to receive the simple statement of Jesus: "Not that which entereth into a man defileth him;" and my friends, there are just as many such devils as there are covetous men and women, who part with their highest interests for the perishable things of the world.

Now let us consider the term *Satan*. I will revert to but one instance, which is conclusive with me without referring to Hebrew or Greek. On a certain occasion Jesus queried of his disciples: "Whom do men say that I, the Son of Man, am?" They answered: "Some say John the Baptist, some Elias, and others Jeremias, or one of the prophets." Then he asked, "Whom say ye that I am?" Peter answered, "Thou art Christ, the Son of the living

God." Whereupon Jesus said, "Blessed art thou Simon son of Jonah, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven." Presently Jesus began to tell them of what should befall himself, when Peter, consulting his own natural feelings, rebuked him, saying, "This shall not be unto thee." Mark the change! Jesus said unto him, "Get thee behind me, Satan, thou art an offense unto me; for thou savorest not the things which be of God, but those that be of men." Peter was in a right state when he depended upon the revelation of God; but when, instead of this, he savored the things of men, he became for a time an adversary to the truth, a *Satan* according to Jesus' own explanation.

Certain passages have been quoted from the Scriptures and announced from the pulpit to prove the existence of an outward independent tempter, and that he was changed from the condition of one of the highest angels in Heaven to that of a devil. For instance: "How art thou fallen from Heaven, O Lucifer, son of the morning? How art thou cast down to the ground that didst weaken the nations? For thou hast said in thy heart, I will ascend into Heaven, I will exalt my throne above the stars of God. They that see thee shall narrowly look upon thee and consider thee, saying, 'Is this the man that made the earth to tremble, that did shake kingdoms?'" Turn to Isaiah 14th, and read from 4th to 20th verses inclusive, and you will perceive that the king of Babylon is referred to as Lucifer, who was only a poor, weak, fallen man.

An objector seems to say, "There is such a being as Satan, for it is said he transformed himself into an angel of light, and would deceive, if it were possible, the very elect."

Well, that was just the case with Peter. What among men appears more like an angel of light than one who professes love and active kindness for his friend? This was Peter's condition. He loved his master and felt a deep interest in his welfare; yet when he interposed these noble qualities in order to prevent Jesus from standing firm in his testimony to the end, he put them to a wrong use, and while he appeared as an angel of light to those judging from the outside, to Jesus he was indeed a Satan.

I have now, in as few words as I could, set before you a view of the compound nature of man, and the great work that is set before him to do. This work, we have seen, consists in bringing all the elements of his being under proper control, and thus using his gifts for the glory of God and his own best good. Nothing evil comes from the hand of the Creator—nothing to be destroyed. No work of God in nature is to be overlooked or despised. He has made no vessel to dishonor; but all, if kept in their proper departments and order, are good. It is only when man essays to take the government and direction into his own hands that confusion and ruin follow. It is only then that the beasts of prey make their appearance to hurt and destroy.

The soul of man is placed, not as the poet said, "midway between Deity and nothing," for "nothing" does not form a tangible point, but midway between Deity and the lower orders of creation. It is the point to which the animal nature approximates from one side and Divine inspiration from the other. If the soul listens to the inspiration it receives power to govern the lower nature, but if it becomes self-willed the pure light is diminished and the animal powers will take control. "His servants ye are to whom

ye render yourselves servants to obey." Here is the point where reason has its place in the human economy. Reason is the atmosphere of the soul, and as the atmosphere of the earth is the medium through which the sun's rays warm and enlighten the earth, so is the intellect the medium through which the spirit of truth and life works upon the soul of man. Without the medium between the sun and earth there could be no vegetation, no fruit; and where the medium is the most abundant and the sun's rays the most direct, there is the most of life and the richest growth. Thus when the reasoning powers are strong and kept clear and open as a medium for the free access of truth, the soul grows strong and rich in power and wisdom; but if from any cause or misdirection it is disabled, the soul suffers a loss, as does the earth in case of the sun's influence being obscured by cold, untoward storms, and the condition is that represented by the parable of the talents hidden in the earth.

Many are in doubt as to what constitutes the new birth —regeneration, or being born of the spirit. In the opening of the seals it is made clear that it is simply bringing man's higher or spiritual nature from under the power of the animal nature to be governed by the truth, the Son of God, which is the quickening power of Divine life in the soul.

Man is called to perfection by the Gospel, and its attainment is therefore possible. "Be ye therefore perfect, even as your Father in heaven is perfect." This perfection does not imply that man may become equal with God in the extent of his attributes. He is perfect in his sphere *as God*. Yet there is a perfection possible to man. Nor does per-

fection in man preclude his further growth, any more than in God it precludes his further work. We see that, however small a germ may be, in animate or inanimate nature, when it is kindled into life its tendency and struggle are constantly toward perfection, according to the laws adapted to its nature. Everything of which we may have knowledge, from the lowest organization to the highest, is limited only by its own perfection. If we plant a tree, and it flourish ever so well, we may be uncertain as to its variety until it has matured its first fruit. We then know it by its fruit. It has arrived at the perfection of its kind; yet this does not preclude its striking its roots deeper into the ground, or its throwing its branches wider and higher. And man has attained his perfection when all his powers are brought into habitual and permanent harmony and charity, or perfect love has cast out all fear. This is the state realized at the loosing of the last seal in the book of human experience.

The office of the living Word, or Gospel, is to give men a knowledge of the truth concerning the things necessary for them to know and practice during their probation; and the same truths that were addressed to the churches through John are now directed to all who have ears to hear, and a preparation to hear must be our condition before we can be benefited by what is declared.

While men are in the condition represented by the leopard, endeavoring to live upon others by trying to get that knowledge from men or traditions which can really only be received from God, adopting doctrines as their own of which they know nothing by experience, they have not an ear to hear, and therefore cannot be profited by what is

declared. Or if, like the selfish bear, they are grasping for all within their possible reach, right or wrong, devoting all their best powers to the accumulation of worldly wealth, or to reach the dome of fame, or in religion to ascend to the highest pinnacle of the temple, thinking thus to find happiness or food for the soul, their labor will be in vain. There is nothing in all these things congenial to the nature of the soul.

Solomon found this true in his own experience, notwithstanding he succeeded in acquiring all his heart desired so far as earthly power, glory, and wisdom were concerned. He found that his soul was poor; the things of earth could not satiate his wants; and when he contrasted the powers of the world with the result of obedience to truth, he exclaimed of the former, "Vanity and vexation of spirit."

I have said truth is revealed to us as fast as we are prepared to receive it. In the opening of the seventh seal John saw another mighty angel come down from heaven, clothed with a cloud, who cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices; and when the seven thunders had uttered their voices, "I," said John, "was about to write, and I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.'"

But do you suppose, my friends, these thunders were to remain forever sealed? If so, so far as man is concerned, they might as well not have uttered their voices. They were not to be written, not to be committed to the letter, not to be declared by vocal sound, but to be spoken to the ear of the soul. They were to remain sealed until such a state of development and interest in the truth was brought

about as should open the spiritual ear, and give the soul a willingness to practice what it should hear. Few were prepared to receive the truths declared by Jesus when on his mission of love to the Jews, and through them to the world. Hence he said unto them, "I have many things to say unto you, but ye cannot bear them now." But because those many things were kept from them at that time, it does not follow that they were never to be revealed. They were clearly to be developed just as fast as mankind should be prepared to profit by the revelation of more and higher truths. So with the voices of the seven thunders. But what are we to understand by the term? Sometimes a short expression serves as a key to open into an extensive field. Thus Jesus in giving names to his disciples gave to two of them the appellation of "sons of thunder," because of their peculiar gift in gaining and fixing the attention of their hearers.

The voices of these thunders are designed to claim the attention of those prepared to hear, giving a *consciousness* of all man's moral and spiritual duties. Faithful individuals have long since heard them and have manifested by their works that they understood them; and I apprehend they are now being unsealed to all who have ears to hear. They are heard and practically obeyed in the opening of the seven seals, each calling successively to the necessity of coming up higher; and when the last voice has been heard and obeyed, the humble, obedient servant may say in triumph, as Jesus did, "The prince of this world cometh and findeth nothing in me." The world being overcome, there is no longer anything for temptation to reach; and the faithful, though their paths in this world have led through

fiery ordeals, have finally seen the travail of their souls, and have been satisfied.

Many of the old reformers heard the voices, though indistinctly, and therefore only essayed to lop off the branches of the corrupt tree, leaving the root with its accumulating strength to spring up afresh and bear more fruit. The work did not go deep enough; the power was not raised into life that could "beat the sword into the plowshare and the spear into the pruning-hook." They failed in making it clear that the heart needed cultivation, and that love was the only power that could do it.

In the seventeenth century many individuals heard the voice still more distinctly, speaking directly to their individual states; and as they obeyed the call they were led to the cross, and thus to a regeneration which should bring man's spiritual life from under the government of the animal nature to the government of Christ. The voices reiterated to them the commands of Jesus, and thus they were called upon to bear a testimony against war and oaths, a system of hireling ministry, intemperance, slavery, etc. Hence the origin of the Society of Friends.

The false interpretations and explanations of the Scriptures have been for many ages back the means of limiting their usefulness, and of preventing the advancement of man to a higher civilization. They have often obstructed the way to an experimental knowledge of the Christian religion; hence so little general progression, except where individuals have listened to the unsealing of the voices addressed to the soul's ear giving a conviction of right. For fifteen hundred years men have contended about what

they gathered from the letter, while the witnesses, Truth and Reason, lay dead in the streets.

It cannot please God for man to prostrate himself in the dust before him *for fear*, as the heathen do before their idols; for God is love, and they that dwell in him dwell in love. Love is the life of union between the soul and its Creator, in which union there is no fear.

We are not under the necessity of going back to seek through Paul or any other man for our rule of life or measure of duty and faith, for the fountain of God's inspiration is not exhausted. He can as well give to *us* an understanding of the laws of our being and of his will concerning us (and these ever run parallel with each other) as he could have inspired his servants of the past. Yet, when historical truths are presented to us, we may profit by them. They encourage us; they strengthen us; they furnish food for thought and meditation; but they cannot sustain the soul; *that* requires spiritual nourishment; it is the Spirit only that giveth life.

In the great work of opening the seals, we shall find there is no undue excitement of the passions of men. Though the mighty voices of the thunders are deep and full of power, a solemn calmness reigns over those who are prepared to hear them. The call and the work to be done are of great importance, and require attention, not distraction. The Gospel addresses itself to the cool and collected judgment rather than to excited feelings. The first thunder utters its "voice" and the call is to *virtue*. No individual, no nation can long continue to exist without obedience to this. While virtue is in the ascendency, the individual or the people possessing it will stand up in the

glory of righteousness; but, if vice prevails, they must fall into mournful and disgraceful decay, as did the Greeks, the Romans and the Jews. The call is loud. "He that hath ears to hear, let him hear."

Another voice is being unsealed, speaking in a language not to be misunderstood. It calls us to lay hold of wisdom, to strive to gain *knowledge*, to right the wrongs of humanity done through ignorance. It speaks, among other things, of the position which woman should sustain in the human family. She has held, among civilized nations, her proper place in the heart, but not in the head. This voice says, *Come up higher;* but it cannot be obeyed until male and female are recognized one in law as they are one in Christ. The conventional rules of the world have long kept woman in the background of both civil and religious life, thus hindering her from doing the whole of her work; and this, among Christians, partly because Paul said he suffered not a woman to speak in church. Thus she has been treated, in both Church and State, as if she were not a fit companion for man. The advancement of the human race, however, in virtue and useful knowledge, will be in proportion to the education woman receives and the place she occupies in science and art, in law and religion. It is generally observed that the most talented and worthy men are the sons of women of independent and often of cultivated thought.

God has himself given to woman the most important office that can be received by humanity—that of mother. He has given to her keeping a trust second to no other—*that of molding and directing the mind in its development.* Her influence is greater than that of a prince, for in this

respect she rules the world. As she stands high in the order of the creations of God, so is her power great in the advancement of her race. She can develop it into the highest capabilities of its nature; or, if she falls, her influence is proportionally great in the destruction of her fellow-creatures. While she maintains her proper moral bearing, she is the standard of virtue and loveliness; and because she is thus high, she seems to be more dangerously wounded if she falls.

This second voice has long been sounding in the world, and but few among men have heard it distinctly. Many women have understood it, but the rigid rules of custom have prevented the majority from obeying.

The revelator chose woman as his figure in the highest flight of poetry conceivable by man. "I saw," said John, "a great wonder in heaven,—a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars." Thus she is represented as the perfection of moral purity, clothed upon and adorned with the choicest drapery of heaven, with the moon—that which is changeable—under her feet. Poetry can ascend no higher; the Church can have no more beautiful emblem, the true woman no greater praise.

Then keep silence, O Earth, and let this voice be heard! Let woman take her proper place in all things, founded upon virtue, rising in knowledge, and spreading her pure light as is spread the light of the sun. Let the voice be heard, and let knowledge be welcomed and invited until it has covered the earth as with a garment; and in doing this it is necessary that we should put on the armor of God, and fight against ignorance as a mortal enemy to

our peace. We must diligently seek wisdom, and, when we have found it, keep it close to our hearts. It is right to desire this, and wrong to neglect it; and we know of whom to seek if we lack. God, however, will never make five talents into ten for us, if we fail to improve that which has already been committed to our care.

There is great encouragement as to the ultimate advancement of general humanity in all that is useful, moral, and good. Its course is onward, for the Divine nature in man is continually striving to draw him nearer to the true center of all good; and in proportion as he approximates this, will he leave the false and the useless behind.

The third voice is proclaiming in a strong appeal, coming up from the depths of human suffering and necessity, "Be temperate." Intemperance has long slain more victims than famine and the sword, and to a great extent has been the cause of degeneracy to the human race. Where it prevails, it has degraded its votaries below the lower animals; it has filled prisons and almshouses; it has made widows and orphans; it has blighted homes that had else been prosperous and happy. It has been very fruitful of evil; and many are becoming prepared to hear the voice clearly, and to see that it is necessary to work in obedience to it. Yet the laborer, if sudden success attend his efforts, must not be filled with "zeal without knowledge," lest a reaction take place, and the loss be greater than the gain. We must be careful in this great work, not hastening to lop off the branches of one tree that we may pass on to the next; but let us work calmly, fervently, *thoroughly*, destroying the uttermost root as we proceed, so that the

evil may be fully conquered. "Be ye temperate in all things."

Another voice has been uttered, calling us to *patience.* No great and glorious work is done unless we have taken this spirit to ourselves. The gentle yet effective work of Truth does not excite the passions. It works like leaven in the meal, proceeding in silence until its labor is completed ; like the power of the sun, deep in its effects, glorious in its appearance, yet noiseless and never-tiring in its action; so gentle in its work that it moves not the leaf it has caused to burst forth—the leaf which the slightest breeze would make to tremble. Yet it penetrates the heart of stone; it expands iron; it lifts the water from the ocean, and prepares it to balance in the air, and to pass on until distilled in welcome showers over the thirsting ground. It holds the planets in their courses by its mighty power, thus producing the changing seasons, with their attendant blessings; and, though it does not originate life, it quickens it to more abundance. How well it symbolizes the powerful yet patient work of the Spirit of Truth in the souls of men. The voice is not heard in the street, not committed to the letter, but is heard in the soul, giving a consciousness of individual duty and the strength to perform the work. And how clearly this voice tells us to do our work steadily, quietly, *patiently* to the end.

And the fifth voice is declaring, in substance, that the confusion and darkness likened to the smoke of the bottomless pit are poured out upon the world because men neglect practical righteousness to contend about abstract and unnecessary doctrines which do not really enter into the Christian experience. In the opening of the seals our

proper work is found in the living present, not in the dead past, just as certainly as God, who is our life, is a present, living God. The religious element in the world has heretofore, to a great extent, imitated the Roman soldiers, who after they had crucified Jesus disputed about his garments, without regarding the body that had been clothed with them. This will not do for us. We must listen to the voice; we must come up to the true standard of godliness; we must be faithfully alive to our present duty; we must do the work given out to us, for "behold the fields are already ripe unto harvest."

Another voice is being unsealed, and has long been heard by some who were prepared to listen—the voice of brotherly kindness calling upon men to consider the inconsistency and sinfulness of war. Jesus said his servants could not fight. Then how contrary is the spirit of war to the spirit of Christ, to the spirit of humanity! God never made the fair fields of earth to be steeped with the blood of men slain by their fellows. He never designed a parent's heart to be rent in anguish for the son cut down in the glory of his life on the battle-ground. Such things are not by the command of the great All-Father, and the world is beginning to hear this voice of his thunder. The true feelings and dignity of men are beginning to prevail, as has been lately shown in the example of two great nations entering into a treaty for the settlement of differences by friendly arbitration, instead of an appeal to arms. The sword may conquer, but it never makes true peace; and we repeat the idea, the Christian cannot fight, for the best evidence we can give that we love God, is to love our fellow-men.

In all of our social relations, brotherly kindness is the key that most successfully gains an entrance into the hearts of our fellow-men. Instead of a frown for the erring, its call is, "Come home, my brother;" instead of passing upon this side or that of the wounded and fallen, with cold, inhuman indifference, it approaches him with sympathy, and essays to bind up his wounds.

Another, the seventh and last thunder, is uttering its voice, and the world seems to be waking up to the language of Charity, addressed to all so plainly. It is calling the attention of men to the fact that, although they may not all see the works and ways of God from the same spiritual angle, for they may not all be placed upon the same standpoint, this should never awaken feelings destructive of love, of charity toward each other. Honest belief arises from honest conviction, and this is a thing that lies between the soul and its Creator. A man is accountable to none but God for his soul's work. This voice is calling upon the professors of the Christian name to consider if God is partial in the dispensations of his favors; or if Christ, the head of the Church, is divided in himself; or if he does not continue to be *one*, and his flock *one*. It is true, he may have many sheep in different *folds*, but do they not all know his voice? Are they not all one in Christ? "And other sheep I have," said Jesus, "which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Where, then, is the cause for a lack of charity? Surely not in the ways of God. But, as we have said, the Christian world seems waking up to this voice. Hence the Evangelical Alliance, which, though not coming up fully to the call, shows that

many are becoming better prepared to hear. And the voice is declaring that this final and crowning victory in man's great warfare will result in the highest attainment possible to him—that of the soul being brought to dwell in its true element, *love;* brought to love God with all his heart and his neighbor as himself. Thus he will live in God and God in him, for "God is love." Under the influence of this great and perfect love, man will know that he has passed from death unto life, for love is stronger than death. He can then suffer with and for others, filling according to his measure the afflictions of Christ which are yet behind, for his body's sake, the Church; and for the interest of universal man. The prevalence of this spirit disarms the warrior, stills the tongue of the slanderer, and strikes the persecutor down to the state of the humble Christian.

In the experimental opening of the seals, we attain to that state which was so well prefigured by Jesus walking on the waters; for, when we shall have properly educated all of our powers, propensities, and passions, and have brought them under perfect control, we can rise above and walk upon the unstable elements of our perverted dispositions, so truly represented by the raging sea. A proper control of self brings a calm. This victory is not gained but by way of the cross; yet may we not glory in a cross that leads to such a victory!

Thus, "Wisdom hath builded her house, she hath hewn out her seven pillars, she hath slain her beasts, she hath mingled her wine, she hath furnished her table," and men may partake thereof.

To our faith let us add virtue, knowledge, temperance,

patience, godliness, brotherly kindness, and charity, which is the crowning work of all.

Then the wolf will dwell with the lamb, the leopard will lie down with the kid, the calf, young lion, and fatling together, so that a little child may lead them. The cow and the bear shall feed, and their young ones shall lie down together; the lion shall eat straw like the ox; the nursing child shall play upon the hole of the asp, and the weaned child shall put his hand upon the cockatrice's den, and nothing shall hurt or destroy in all God's holy mountain; for the knowledge and spirit of the Lord will cover all of man's nature as the waters cover the sea.

And all this will be accomplished by the help of the spirit of wisdom, "the lion of the tribe of Judah;" and man, when this work has been revealed and submitted to in his heart, has arrived at the perfection alluded to by Jesus. Having all the chords of his nature brought into harmony, he understands what is meant by the "harps of God." No passion rebels against the peace of the whole; but, as the attributes of the Almighty harmonize in himself, each agreeing with all, even so is man brought to his true equilibrium, his true *perfection*.

SERMON AT ALBANY, N. Y.

FIRST-DAY MORNING, SECOND MONTH 6TH, 1876.

SAID Jesus to the Jews, "Ye believe in God, believe also in me." He knew that their belief was a traditional and therefore a dead belief; he himself was full of the life of the Spirit of God, and desired that they too should have the same life in them, as nothing else could bring them to a saving knowledge of God; nothing else was sufficient to produce in them that true faith which brings its own evidence. They believed, so far as history could give them ground, but this could not raise them above the external, it could not minister to the wants of the soul. It was Jesus' work, therefore, to declare to them that if they would be benefited by a belief, it must be founded upon knowledge. "This is life eternal, that they might *know* thee, the only true God, and Jesus Christ whom thou hast sent."

They must know of the revelation of God by the manifestation of him in the flesh, not alone in Jesus, but in their own souls; and this experimental knowledge is necessary to every rational individual if he would be raised above the letter which kills, into that spiritual life that was revealed in Jesus Christ.

This having been the case then, as now, we can see why Jesus called them to the necessity of believing in Him, in whom was clearly manifested the power and wisdom of God, and as did Jesus, so might all others through obedience to the same life, light and power, become the sons of God. To-day this present, living, active spirit is offered to all; "To-day, if ye will hear my voice, harden not your hearts."

There is something observable in all the people of whom we have any knowledge, that indicates a cognizance of God; all seem to have the germ implanted in themselves which if allowed to grow would spring up and become a living truth within them, and the few amongst all nations who take up the cross against their besetments, and are obedient according to the light given them, do partake of the pure waters of the living fountain. Hence there have been some amongst all who have proved themselves to be the children of the Father in heaven. The aborigines of our own land have a knowledge of and a belief in the Great Spirit, and have their manner of worshipping him. And some amongst them have shown that they were true worshippers by utterly refusing to join in works of cruelty and blood, but the greater number, like the majority in other nations, preferred to walk in the broad road to evil. This only proves that while God is just, and consequently impartial, giving to all sufficient light by which to walk if they will mind it, man too often chooses to turn aside and obey the lusts of the flesh to his own destruction.

God never changes; his purity and truth are ever the same; but man has sought out many inventions, many ways by which to lengthen out his own shortcomings. He has sought to bring down this holy spirit-worship to a level with himself; and hence the world is full of forms and creeds by which it cannot live. I say by which it cannot live, for if it can find life in them, why is it that, while millions join so heartily in them, so few are found who really have the spirit of the living truth?

There is no excuse to be found for ignorance in our duty toward God and toward our fellow-men; for God has

given, is giving, and will give sufficient knowledge to all who ask and will accept it of Him. He knows the heart, and the simple desire for good will be heard and blessed of Him, if this desire is continued in; but if, at temptation's call, man runs to the right or the left, as seems good to him, and contrary to the admonitions of the Spirit of truth, whether he be Greek or Jew, bond or free, it cannot be expected that he will grow in grace.

Humanity cannot originate a religion that will save men. That true and saving faith which is born in the willing heart is begotten of God, and does not run parallel with man's plans and common desires. It does not put the work of multitudes upon one, nor does it put the work of one upon another; but each one who would inherit eternal life must for himself obey the commandments; must for himself take up his cross, following Christ to a perfect sacrifice of selfishness, and become obedient to the living God. Then he will receive that living faith which works by love to the purifying of the heart, which is victory over the world.

Such is the Christian state. Christ is the teacher, the counselor and the guide; "Christ in us the hope of glory." But in this life the Christian must be in constant warfare —ever watching, ever praying, ever striving against evil, and overcoming by the power of God. He is never at ease in Zion so long as he feels an impure thing in his heart; his desires are right and his motives are just, for the religion of Jesus Christ is the religion of truth. It does not find its bread and wine in creeds, for the work of God for man's spiritual development and advancement is performed in man and not outside of him. The desire for

knowledge, and consequent observance of God's laws both physical and spiritual, does its work in the sacred chambers of the heart and brain of the individual man. The Creator is the expounder, and let not man dare in his own strength and with unholy hands to interfere with the work of God. Nor need we say, Oh, if we knew the will of God we would run to do it. The commandment is in our own hearts, the law is open before us; let each one of us obey what is given to us as individuals, though it be but small duties, only the little works of charity and love. God is faithful, and if we are obedient He will give us the knowledge we need.

The Son of God is the light of Divine truth, and is given for the enlightenment of all if they will accept it. Our Creator is not partial in bestowing favors on the workmanship of his hands. The means for man's salvation—or if he has sinned, for his redemption—is freely offered; and all who will receive and be faithful will be equally benefited by them. Light shines upon the path of the way-faring man, for there is a path ordered for him of the Lord, and he need not err therein, even though he be ignorant of the world's wisdom, so long as he *minds the light.* Here an objector says, "The means offered by which God becomes reconciled to man is the blood of Jesus shed on Calvary." I reply, No external sacrifice could change the condition of man's heart, therefore it could not reconcile God to man; for He will receive nothing but the "broken and contrite spirit" from the sinner, and the pure in heart are always accepted of Him. Nor will outward sacrifices reconcile the impure heart to serve a pure and living God; therefore, taking God's own revealed will for

authority, we must look carefully for the source and manner of our salvation.

Do you suppose that the death of Jesus upon the cross gave pleasure to a merciful God? No attribute of his required such a sacrifice. He was not a wayward, cruel tyrant, whom naught but revenge and answering anguish could appease; and that inflicted not on the guilty. He was not the maker and the ruler of the universe without power to govern his own works; He was not the persecutor —He was not the judge without love and justice in his heart. Nay—but He was God, in whom is no variableness nor shadow of turning, and his own words have declared how He may be reconciled to man, and how man may be saved.

God is reconciled to man by the death of all self-will in man, by the entire sacrifice of self to God,—that is, by dedicating all his powers and affections to his Creator, knowing that God knoweth best—willing that God's will should be done.

And man, by watching and praying, by fasting and by fighting against temptation, may become strong and pure, overcoming even as Jesus overcame. This is the death of Christ by which we are reconciled—the life of Christ by which we are saved.

The apostle said that the Jews killed Jesus and pleased not God; and God says to man: "Come unto me, and I will come unto you." Jesus says, "If ye would enter into eternal life keep the commandments." He also says, "To him that overcometh will I grant to sit with me on my throne even as I overcame and am set down with my Father on his throne." And many such invitations,

directions and advices were given from God through his servants, by which, as well as by immediate revelation, the way is made clear for us if we will walk therein. But where, my friends, will you find anything in the Scriptures that, if cleared from the smoke of tradition, will give the slightest authority to the commonly-received doctrine of vicarious atonement?

We should be cautious how we receive doctrines that are contrary to the words of God, for they only serve to bring discord and unbelief to the struggling soul. Every thing opposed to the truth brings confusion and darkness. "Search the Scriptures," therefore, for yourselves; not going to man for instruction, but rather going to Him from whom ye may obtain life; and there, in the spirit of humble prayer, get wisdom.

Jesus suffered all the Christian warfare for himself; we must follow him. He depended upon God for strength and wisdom; we must do the same. Thus we follow him by way of the cross; thus are we washed in the blood of Christ; that is, the life or anointing spirit of God. Only by overcoming can we be made partakers of the promise, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." In this great and glorious promise, nothing is said about the death of Jesus upon the cross; but as Jesus overcame and finished the work his Father gave him to do before the crucifixion of his body, so must we overcome, by finishing the work given us to do, before we can, like him, inherit all things, and be acknowledged the sons of God.

The Jews claimed too much when they thought themselves the exclusive favorites of heaven; the love of God

was not alone confined to them; the windows of Divine favor were equally open to the Gentiles.

"For the Gentiles, who have not the law (of Moses), but do by nature the things in the law, are a law unto themselves, showing the work of the law written in their hearts." And what was the result of obedience to this inward law? It was righteousness; it was light. All that was required of them was obedience to the light which God had given them, and from which originated their faith. But the Jews who sought after righteousness attained not unto it, because they sought it only by the works of the law, which being without the living faith from God, were only outward and dead. Jesus was with the Jews about thirty-three years, and was then taken from among men, but the spirit with which he was anointed, and which he frequently personified, is now and ever has been visiting the children of men. It is with us for the same purpose that it was with Israel, when "they all ate of the same spiritual meat and drank of the same spiritual rock, and that rock was Christ." The same was with Noah, and preached to the spirits in prison, that is, preached through him to sinners.

The Christ of God was never that which could be put to death by man; if so, man could have nothing to hope for, nothing to fear. But the apostle says, "Christ the power of God and the wisdom of God." Now these attributes cannot be separated from the only wise God so as to become a second individuality; neither can the living love of God, the Holy Spirit that works upon the straying human heart, to win it back to the Father, be separated from himself and become another individuality. God is perfect,

all in all, therefore love, wisdom and power were never, on any account, separated from the fountain. "Beside me there is no other God."

Cannot any rational mind perceive that these qualities of God, power and wisdom, which according to the apostle constituted Christ, could not be put to death by man? Man has no power to destroy anything higher than himself. He may reject the visitation of the spirit of Christ; he may reject the light; he may refuse to be benefited by God's mercy: but he cannot destroy these. Rejecting Christ does not put him to death, shutting our eyes to the light does not quench the fountain of light; refusing to be benefited by God's proffered love and mercy does not prevent them from continually emanating from Him for all who will receive them, any more than a passing cloud prevents the sun from being ever the same in all the qualities of its nature.

But this light of God is not addressed to the outward senses of the natural man, "for eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath in store for them that love Him." But He reveals them to the willing and obedient spirit just as fast as it can be profited by them. "The spirit searcheth all things, yea the deep things of God."

Nor is it anything new with us if we cannot understand all things at once; the disciples of Jesus considered many of his sayings as dark and hard to be understood. At one time, speaking the words of the Spirit, he said: "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever, and the bread which I shall give him is my flesh, which I will give for the life

of the world." The hearers saw nothing in these words but darkness, and he added, "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you." Even the disciples murmured at this,—it was too deep, too spiritual for their understanding in the then infant state of their experience. Therefore Jesus explained his words by saying, "It is the spirit that quickeneth, the flesh profiteth nothing."

Such sayings and explanations of Jesus give us the key by which to unlock and look into the meaning of many things spoken in the Scriptures bearing the appearance of flesh, but in their meaning *spiritual;* therefore, we should be cautious how we receive or interpret apparently mysterious sayings in the Bible, for many of the most pure and exalted teachings of that book have been misinterpreted by reason of the natural man's effort to expound what only the spiritual man could understand by the spirit of inspiration.

What then is the life of the world for which in exchange we may receive the heavenly bread? It is self-exaltation, pride, covetousness, envy, malice, unkindness, and whatsoever defiles the man and occupies the heart to the exclusion of good. And when we desire to have these dispositions cease to live in us, the spirit of God will cast them out, and give us in their stead the bread of heaven, which is true life, and in every respect the opposite of this "life of the world."

This is just the change and just the sacrifice to be made, and includes all the redemption needed by man, for when this is accomplished the old man is put off, the heart is renewed, and we stand in our proper place before our Crea-

tor. This is the kind of sacrifice and atonement spoken of in the Bible, and brought before our view by appropriate and often beautiful figures.

"And what agreement hath the temple of God with idols? for ye are the temple of the living God, and God hath said: I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

What can be clearer or more to the point concerning our being received of God? and yet in this case as in other teachings and invitations not one word is said to indicate that our salvation depends upon any sacrifice or atonement made by another. And what reason have we to think that the life or death of Jesus of Nazareth will benefit us, only as we learn his teachings and follow his example?

The parallel, and I might say foundation doctrine of vicarious atonement, is that of original sin. The story of Adam and Eve in the garden of Eden has been formed into a dogma of the church and a kind of dead line over which no man might pass and live.

But let us look at this for ourselves, my friends, trusting only to the spirit of truth for our help in understanding it. To me it is a beautiful allegory. The garden was of the creation of God, and was good in all particulars. Adam was placed within it to dress and keep it; Eve was given him for a companion, that he might have pleasant help and sympathy. And what is all this a figure of? The garden was the heart of man, the plants within it, the

natural powers and propensities, all good in their normal state, as coming fresh from the hand of God, and all having their proper uses, represented by their fruits and seeds.

Adam was the spiritual man, placed within it to cultivate and keep it, that is to cultivate and keep the heart.

Eve is a figure of the pleasing and pure affections and the powers of imagery allowed in man's composition as a help and solace through his life's work.

The tree of knowledge of good and evil represents that strong desire for knowledge always growing in beauty before the intelligent mind of man, and here his danger appears. Man is forbidden to eat of the fruit of this tree, though all the other plants are freely given to his hand. Why? God in His wisdom saw it best to reserve the direction of man's intelligence to himself. And this will of God should needs govern the will of man, which thing we know in our own experience. Who is safe without the guidance of God? or what experienced Christian, who best understands it, would venture on any field of thought or action without first seeking instruction from the All-wise? And the Creator having in His wisdom thought best to direct his creatures in all things where a higher knowledge was required, forbade him to seize upon knowledge in his own strength. The subtilty of misdirected reason, represented by the serpent, persuaded the man through his lighter or more imaginative nature that it would be safe for him to eat of the fruit, and that so doing would not bring death upon him. For the promise was, "In the day thou eatest thereof, thou shalt surely die." Now comes in an evidence that it was an allegory. For he ate of it and *did not die* in a literal sense. But what did occur to

him? He had disobeyed his Creator and *did* die in a spiritual sense. A curse was pronounced: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field."

The soil of the earth was not cursed, for this is good, and only waits for the hand of industry to be laid upon it, when it will respond in rich abundance for the benefit of man. God has not refused to do his part. Soil, seed, sunshine and shower, dew and atmosphere are all plentifully given, and it is ingratitude in man to say a curse is given with all this. But let us look into our own experience. Adam, like every sinner since his time, was driven out of the happy state of innocence and unity with the Father, and the flaming sword of the consciousness of guilt would not allow him to re-enter the garden of rest. What was left for him to do? The soil of the now sin-corrupted heart was hard to till and keep. The thistles and thorns of unbelief, remorse, unrest, sprang up plentifully, and if he would keep down the weeds of evil thoughts and temptations he must labor hard, and eat his bread in the sweat of his brow. Oh, how many of us have experienced this? Let him who has known God, and fallen from his first standing, answer. When the spirit is disobedient, and partakes of a forbidden fruit, endeavoring to take to itself that power of direction which is reserved by the Almighty to himself, it fails:—it falls, and terrible is its fall. The ground of the heart is then cursed.

And thus in every particular of the glowing picture do we not see the history and consequence of sin? Do we not see the representation of our own experience, the experi-

ence of every disobedient human heart, in startling reality! A marvelously true picture of our conditions, and consequently a very instructive one, if we will receive it.

This allegory is what has been taken for ages past to prove a doctrine alike offensive to God and hurtful to man —the doctrine of imputed sin. How dare religious teachers and men of thought and learning promulgate such a doctrine, when the Almighty had so strongly denounced it? "Behold all souls are mine, saith the Lord; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die."

But the spiritual man, made in the image of God, being placed in the garden of the heart, is to cultivate the powers and qualities God has given it for good. This he can do, or it would not have been required of him; and he can by proper care prevent the growth of injurious or useless things, so that all the ground may remain good and ready to receive the good seed which shall spring up and perchance bear an hundredfold of those excellent virtues which adorn a Christian life.

Let us take God's declarations as truths, though they should stamp every doctrine of man's invention as false. And since God declares that He did not impute either the sin or the righteousness of one to another, I believe it; and I believe that when he gave man the power of choice for good or evil, and constantly offered to help him to the good and promised to receive him if he would come unto him, He meant it. But since I find nothing in the Scriptures, nor in experience, nor in revelation that proves the doctrine of original sin or that of vicarious atonement, as taught by the prevailing religion, I do not receive them. I

do not believe that the sin of Adam or the righteousness of Jesus is imputed to us any more than I could believe that clothing a lamb with a leopard's skin would change its innocent nature, or putting a white robe upon an Ethiopian would change the color of his skin. Sin originates in every responsible mind at the moment it disobeys, and every soul that so sins must suffer the effects which sin, if continued in until finished, brings,—death.

This view will undoubtedly appear very strange to some, and especially to those who are depending upon tradition, or the doctrines and commandments of men. But search ye the Scriptures for yourselves, "prove all things and hold fast that which is good." Time was when prison, sword and fagot were brought into requisition to force men into a given standard of belief; that time, we trust, has passed away forever in our land, and man, made in the image of his Creator, is free! But oh! had the votaries of religion in times past observed that great precept of Jesus, "Do unto others as ye would that they should do unto you"—injustice, cruelty and tyranny had not been known among them; the name of God would not have been blasphemed, nor the love of Jesus insulted by the self-righteous hypocrite who sought to grasp a power not his own, and to rule over God's heritage.

This precept of Jesus, which was according to the law and the prophets, if carried out by men to-day would do away with all slavery, all persecution, bad government and war. But profession alone will not do. Even though many should cry unto him, Lord, Lord, He will say unto them, Depart from me, I know you not. We must keep his sayings, we must do his bidding; we must not dare to

withhold a part of the price if we would insure the blessing. If we are truly Christians, the work of Christ will reach down into our hearts, and we will be just to our fellow-men; we cannot harbor hatred or malice or any other evil and be benefited by covering this dreadful state by a profession of religion.

"Why call ye me Lord, and do not the things which I say?"

Many men have tried to satisfy all their wants from an earthly fountain, but they have labored in vain. Men of highly cultivated intellects have endeavored to satiate their longings in the fields of science; ambitious men have tried the laurels won in war; some have trusted to the power of gold, and some have lived in the lawless gratification of their passions. But all have failed; and Solomon, who could summon all the advantages of his day by which to prove these things, cried out at the last, "Vanity of vanity and vexation of spirit."

The material life is sustained by material things, but the soul-life must be sustained by the bread from heaven. Hence Jesus declared, when speaking from the Christ within him, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." He was obedient to the Father, and his soul was sustained by the power of God; and if we, like him, depend upon this, we shall, like him, be preserved and enabled to overcome the world. To the young I can say, The love of God visits us in our early years, making strong impressions upon the tender mind of youth and childhood; and if the young heart will permit itself to be filled with this beautiful spirit, there will be no room left for its op-

posite. It will control and bring into their proper places all the natural powers of man, so that you will know that all the work of God's hand is good, and will, if left to his guidance, remain so. Sin came not into the world until man made a wrong use of the good that was given him; the fault was not therefore in the gift, but in the abuse of it. We know that a razor is a useful instrument; but some have used it to commit suicide. This is a wrong use of a useful instrument. This example may serve to show you that while all the works of God are good if properly used, man, by his disobedience to his Creator, has fallen, and may continue to fall.

We stand upon safe ground so long as we stand where our Father has placed us, but as this is a state of probation, we may expect to be tried and proved. Much may arise in our minds and before us which should be suppressed. When tempted, if we are true, we shall resist the temptation as Jesus did, for he was tempted in all points like as we are, and we may overcome by the help of the same power that assisted him, if we look to it as our only ark of safety. "Be ye perfect, even as your Father in heaven is perfect." If this were not possible, God would not have instructed Jesus to say so. Behold the exalted nature of that righteousness which will lead to perfection. It is of a higher character than the perfection of Job, though his works were good so far as they extended, and proceeded from a sincere heart and an endeavor to please God so far as he had learned; but it pleased God to lead him into a higher state, through the baptisms he suffered, even until he could see himself as he was, and could *see the hand of God* in his works. Then he was raised from a depen-

dence upon all earthly things, and thus entered into the *Christian* state. And the greater light enabled him to bear this important testimony to the truth: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes."

"Ye believe in God, believe also in me." Believe in God as revealed in Christ, and the spirit of truth will bring us into an acquaintance with ourselves and our duty to God and man. It will lead us into all truth, and carry us beyond and above a dependence upon outward testimony to an experimental knowledge of "Christ within, the hope of glory." Then we too can say, "We have heard of thee by the hearing of the ear, but now our eyes see thee."

SERMON AT ALBANY, N. Y.

FIRST-DAY EVENING, SECOND MONTH 6TH, 1876.

We find it written that while shepherds watched their flocks by night, the angel of the Lord said unto them, "Fear not, for behold I bring unto you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good-will to men."

What a happy, what a glorious day would this day of advent have been to the Jews had they understood the character and mission of their promised Messiah. But they had wrongly read the prophecies concerning him, and therefore supposed he was to come as an earthly prince, a hero, a conqueror; who was to restore them to all their ancient political glory, and take the throne of David as a mighty king.

Had Jesus proved such a one, directing his wisdom and energies to that end, according to the conduct of former kings, carrying out the law of retaliation which was fostered and strengthened by their institutions, they would have been prepared to receive him, and would no doubt have followed him, if need be, through seas of blood to glorious victory or honorable death. But his character and work when developed, as well as his humble advent, were so different from what they had expected, that, wounded in pride and disappointed in hope, they madly rejected him.

He was sent as a Saviour in a two-fold sense; first to the Jews, made of a woman, made under the law, to redeem them that were under the law, to release them from customs and traditions which had a tendency to turn their minds out and away from the true light of ancient Israel. The law, which in its purity was founded upon the gospel, had become dead works to them, because they had not kept the covenant, but had lived outwardly in their own strength.

"He came unto his own and his own received him not, but as many as received him, to them gave he power to become the sons of God." In other words, he declared to

them the truth, and they as a whole received it not, but as many as did receive it, found it accompanied with a power that enabled them to become the sons of God; for as many as are led by the Spirit of God are the sons of God. He showed them how to fulfill all moral obligations by depending upon a higher law than that of man's, even that of grace and truth, which is just the state designed by the gospel, not only for the Jews, but for the whole human family.

I have said he was a Saviour in a two-fold sense. He was one to the Jews personally and visibly,—in God's stead, for God spake through him to them. Outwardly he was not sent save to the lost sheep of the house of Israel, and was with them but a few years when he was taken from the sight of men. But, in another sense, he is the universal Saviour and Redeemer. In this, however, his office is wholly spiritual; no matter by how many names it may be called, or by how many figures it may be represented, they all point to that one work which can be done nowhere but in man.

I am aware that this view contravenes the plans some have formed for Jehovah, by which He is to save man; but if what we can know of God is manifest in man, it is evident that the preparation of the temple in which he is to dwell and reign must be made where the temple is. One important reason why there is no more evidence of salvation and redemption in the world is, that instead of obeying the Spirit of Truth, which was to be sent to lead us into all truth, people are looking back to that which concerns them not, but was given to the Jews centuries ago. Our help and hope lie nearer to us than old Jerusalem; all that

relates to our salvation must be known in our own experience.

Such a Saviour and Redeemer then is Jesus Christ; not the visible flesh and blood, for that we know is not here, and we know nothing of it save by history. Said Paul, "Although we have known Christ after the flesh, yet know we him no more." And it is well that it should be so. He went from the sight of his disciples, when he had finished his outward work for them, that they might cease to depend upon him as an outward strength, and that they might be able to receive the comforter which he would pray the Father to send them. And is it not equally necessary for us to cease to depend upon the outward? We must give ourselves up to his guidance, and in the simplicity of truth know what we worship, else we stand as did the Athenians when they gave homage to "the unknown God;" and if our knowledge is merely historical or traditional, where do we stand in advance of that people?

Some may query, How shall we know God? "We cannot by searching find out God." Seek Him and He will be found of you. He will reveal himself to your souls, and then you will know him in truth. We cannot see the sun except through the medium of its own light. And so with the great I AM. We see Him through the medium of his own light which He reveals to us; and this is the only way. The Son of God is the emanation of his glory.

Now what can be more beautiful in thought, or more true to the spirit of reason and inspiration? The Son of God, the emanation from the Father's own glory, Christ the power and wisdom of God,—this is what reveals him to us. This is what gives power and wisdom to all who are

the Sons of God, and this is what is offered universally to man, if he will receive it.

When we ask anything in the name of Jesus, we always associate the idea of the Spirit with it, as that which alone can help; the name without the power is nothing.

The outward man Jesus was the holy instrument through which God wrought; thus he declared, "Of mine own self I can do nothing," which condition could not apply to Divinity. But as an instrument, much was done through him, and that living, active power which was in him, and taught him, was Christ; Jesus, being a submissive instrument, united in the work with the whole power of his life; hence he declared, "My Father worketh hitherto and I work." He wrought with the Father and the Father in him; hence he declared, "I and my Father are one." The Father was greater than he because the teacher is above the scholar; and the power that moves all is greater than that which is moved.

It pleases the Father to show to the world in the person and example of Jesus just what was required of men if they would rise into that perfection for which they were designed; what would be the effect of obedience to the gospel which is preached in every creature. It would set man free from the government of his animal passions and preferences, and bring him to depend upon the inspiring wisdom of God. Then no propensity would need to be destroyed, but all and every one would be properly developed in purity, and useful in its place.

Now this "power and wisdom" with which Jesus and all the true servants of God have been anointed, has never changed, and (laying aside all figures, which sometimes

mislead) will bring all who will receive it to do in effect the same work that Jesus did,—that of overcoming the world.

The victory which he gained we also may gain by the same grace, and so become children of God, hence heirs of God and joint-heirs with Jesus Christ.

Words will not do this for us, nor professions, nor doctrines, nor outward fasting, nor outward praying; but we must realize the work being done in our wills and affections, until all is sanctified to the truth; then we shall become new creatures.

And what are we to understand by the term "new creatures?" It is fully explained in the experience of Paul. He was zealously engaged in maintaining the religion in which he had been instructed, in all the traditions of the fathers. His conscience was educated by his instructors; therefore his condition was that in which his passions had full sway; and he was "exceedingly mad" against those who did not feel as he felt, think as he thought, believe as he believed, and do as he did. He had no love, no pity for those who did not walk in the same path with himself. He knew nothing of brotherly kindness so long as he was ruled by this unregenerate disposition, but when met with a light that gave him a sight of himself, the sight brought conviction and remorse. "Minding the light" led to reform; then he conferred not with flesh and blood, or the will of the unsanctified creature, but became obedient to the heavenly vision. And as he ceased to depend upon the authority of men for religion, and came to lean upon the Father's love and counsel, it brought him to love his fellow creatures instead of hate them, and to suffer wrong instead of doing it. He had become a new creature, he had

entered into that path of life in every advancing step of which he could say "By the grace of God, I am what I am."

The great light revealed to Paul was not for him alone; it will visit all others who will open their minds to it, and by it they will be enabled to see the laws written in their hearts, by which they may become acquainted with their duty to God. It will prove a justifier when they obey, and a reprover when they err; so that "every one shall not say to his neighbor, Know ye the Lord; for all shall know Him from the least to the greatest."

This is set forth by the apostle in other words: "Know ye not, brethren, that Jesus Christ is in you, except ye be reprobate?" You see this is perfectly spiritual, for flesh and blood cannot dwell in the soul; and as in this, so in other cases, we may consider the work as spiritual and not material.

The soul cannot be at peace while in a state of transgression. Sin in the soul may be likened to disease in the body; when impurities that contain the germ of disease enter into the blood, the means used to remove them must correspond to the circumstances; and the remedy must be applied immediately to the individual that is sick, or nothing will be gained. So with the transgressor the remedy for his soul's sickness must be applied *where* the disease is; it must be something that can work in the soul, and with a power proportioned to the difficulty.

The means used to effect this work may be represented by different figures, but they all refer to the same thing—the cleansing of the heart. The prophet set it forth thus: "Every battle of the warrior is with confused noise and

garments rolled in blood; but this shall be with burning and with fuel of fire." Sin is the fuel, but where is the fire? We are told that *God is a consuming fire;* and He will consume, in the willing and the penitent ones, all that is opposed to his own nature, or hurtful to man; and the intensity of the fire will be in proportion to the evil in the heart, and as elementary fire ceases to burn when the fuel is exhausted, so will the fire cease to burn in the soul when the cause for it is gone; when the will no longer chooses to sin, and the desire for wrong is removed.

When this is accomplished, redemption has done its perfect work, the chaff is consumed, and the wheat is gathered into the garner; the man is a new creature.

We will refer to another figure representing the same work, and one which our sisters can well understand. The spirit of the Lord, in his coming to purify, is likened not only to the refiner's fire, but to *fuller's soap.* In cleansing a soiled garment, you well know that the cleansing power must be applied where the soil is, the work must be present and active, and when the garment is finally pure, nothing remains but to keep it so. Thus with the soul; it needs to be washed and made white in "the blood of the Lamb." But this blood must be spiritual, or it cannot be applied to the soul that sins: it must be an actual work of experience within the sinner's heart, and not the looking back and trusting to something that took place long before he was born, in a land he had never perhaps seen.

We are under no necessity of turning our minds toward Jerusalem for the place and date of our redemption; we have no authority in the Bible for doing so, nor yet in experience. We cannot be redeemed by any other power

than the power of God, which enters into the soul-life for that purpose; and then we must make use of the means afforded, or our redemption will not be consummated.

It is often urged upon us with great emphasis that we must believe, and some tell us that all depends upon our belief; and some even go so far as to lay down the platform for us on which we are to build our faith, and call us infidels if we do not follow the pattern they have set for us. Now this egotism, superstition, or whatever it may be that tempts them to such mismanagement, has done abundance of evil in the world. This course has not only been the instigation of persecution, but it has led to false profession, than which nothing is more deadening to religious society.

Know ye not that faith is the gift of God and belief is the fruit of evidence? Neither the one nor the other can be imposed on man by his fellow-men, nor conferred by one upon another. All men of sound mind know that they cannot believe that of which they have no proof; therefore they are not responsible for their belief any more than they are for their nationality, circumstances deciding both; and no coercion or external force or blame can change them. Belief refers to outward things; but faith has its promise within the soul. It is, as I have already said, the gift of God, and is sure to be produced in the pure hearts of his children as they have need of it. It may be at first as a grain of mustard; but it will, if properly guarded, spring up eventually, and become a tree in strength and beauty. This faith will never deceive us, since God is the light and life of it. But it cannot live in the heart where pride and worldly wisdom are allowed to govern; neither will it thrive

where any of the perverted passions bear sway. But it is the Christian's duty to "give all diligence, that he may add to his faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that you shall be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ." All religious belief and all faith which has not its origin in the obedient soul as the work of God is but the outgrowth of the wild and airy imaginations of men. This kind has unfortunately become, to a considerable extent, incorporated into the various religious systems, and has never failed to be the fruitful source of contradiction, confusion and persecution in the name of religion.

Here one seems to ask, How shall we know true faith? As we know the nature of a fountain by the stream that proceeds from it. As we know a tree by its fruit, true faith is known by the works proceeding from it; if they be pure and unselfish, the faith must be the same; if they are always righteous, we know the faith is a living one. "Faith without works is dead."

The doubting often say, "Lord, increase our faith," which is but a prayer for more evidence; but this increases according to our obedience. A duty—it may be a small one—is presented before us, and sufficient light and strength are given us to perform it; if we are obedient to this requirement, evidence will be given us in our soul's inner life for a greater faith. And thus we may advance until that which was a small seed at first will grow up to perfection of strength and form, bearing fruit that shall be owned by

him who planted it. This may find a beautiful analogy in the vegetable world. First the seed planted in good ground, then the blade, then the ear, then the full corn in the ear, at last arrived in the perfection of grain. And yet the growth has been a gradual work; thus with faith and all Christian advancement. Nothing is gained suddenly, but is of a gradual growth, in all the works of God; and as the soil and the care with which the vegetable plant is attended have much to do with its growth and perfection, so also will the watchfulness of the soul have much to do with the perfection of the good seed planted in its bosom.

Nor do men become sinners at once. It is the little foxes that spoil the vines. Men leave the right path at first perhaps but by a slight angle, but the longer they continue in that line the further they go from the right.

And so we need not expect to overcome all evil within us suddenly. We may be faithful in all the work, spiritual and temporal, called for at our hands, faithful in watching and in waiting, but there is a life work before us, and we must be *faithful to the end.* Jesus learned obedience by the things which he suffered; and we understand the terms. We too must learn successively that which we are capable of receiving. It was said of Jesus that he was made perfect through suffering, just what we must experience if we would become perfect. Experience tells that it costs us a struggle to overcome. We must suffer, and oftentimes severely, in laying by those things that are hurtful but dear to us; and the suffering is according to the strength of the inclination to the wrong. My young friends can understand this. Are you called on by the spirit of Truth to lay aside inordinate ambition, vanity and the unprofitable

or injurious amusements of the world? It will cause you a struggle; you will learn obedience by the things which you suffer. Yes! it will cost some of you a severe conflict, but the victory, if won, is far more glorious. When you see the tendency of the world is to go into extravagant and wasteful fashions, you will find it hard to go against the current, even though there is nothing in these things that feeds the most noble part of your being; even though your friends in some cases must lose by it, while aspiring and unprincipled fashion-mongers take the hard earnings of the country with which to build themselves up into prodigious overgrowth of wealth; even though your country itself almost staggers beneath the load of useless luxury, appropriated by the selfish pride and weakness of her children; even though the longing eyes and the outstretched hands of starving children, starving in mind and body, beg your assistance, that they too may live and rise into a manhood and womanhood that you will not blush to call American. All these, with countless unnamed miseries, are brought into the world by reason of the more favored ones of the time deviating from the path of duty. I say all these considerations will scarcely give you strength to commence the warfare. You think at first that you will go but a little way, just far enough, perhaps, to avoid being singular, but if this take you out of the line of your duty, beware, lest, like Samson, you become shorn of your strength while you slumber.

But if you take to yourselves a fixed principle of right, denying yourselves all hurtful things, though the cross may at first be heavy, you will, by the grace of God, come off

conquerors! You will grow stronger and stronger, until all such vanities will lie under your feet.

This path of self-denial is just the path that Jesus trod, for "he was tempted in all points like as we are." And it was by this suffering, under the leading hand of God, that every power was brought to harmonize in a continued desire to do the will of God. This state may be attained by us if we will follow in his steps. Jesus, through his obedience, became prepared to receive the Christ-spirit or the anointing power of God, and thus become a true minister of the Gospel. He was eminently prepared to give forth such instruction as nothing short of the spirit of God could give.

The great wisdom of God was conspicuous in all this; his work is a mighty one; his servants must be pure. Jesus was pure when he came into the world, and so is every infant as he comes from the hands of its Creator; but *he*, though "made in all points like unto his brethren," remained pure. He broke no law; he disobeyed no command; but it is evident he did not remain in this state without an effort and a struggle. He fasted and was tempted; the opportunity to gratify all worldly ambition was offered him, but he rejected it; then the angels of God came and ministered unto him. Was not that victory worth all he had suffered thus far? But his work was not done; on he went, step by step, overcoming temptations as they were presented before him, and doing in every particular God's holy will, sometimes not without suffering extreme anguish; putting self and all its dear desires under foot, whenever they came in the way of truth; until the hour came when he could say: "I have glorified thee on

earth, I have finished the work which thou gavest me to do." Here was the final victory; he had done his work; he had won his crown. Oh, how well that he had gained this victory ere the malignant spirit of the times had finished its bloody design! But he submitted; he who had proclaimed to others, "I say unto you that ye resist not evil," sealed his testimony to the truth of God by meekly submitting his body to the cruel tortures of his maddened foes. He who had so recently cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, . . . but ye would not",—himself was killed by them.

But he had been used as an instrument in the hand of his Heavenly Father, to kindle a fire upon the earth which is destined to burn and to throw out its light in broader and brighter rays, until the world shall bow before the glory. Oh that the work might be hastened on. Heaven and earth shall pass away, but his word shall not pass away. All false heavens, all earthly governments founded in injustice and cemented with blood, must pass away, but truth can never be destroyed. "Thy word is truth."

The work, however, cannot be hastened on in any other way than by obedience to the Father's will. The commandments of God, the precepts of Jesus Christ, must be obeyed, must become the daily study and practice of our lives, else how is God's kingdom to come and his will to be done on earth as it is in heaven? Wars must cease, but will this be until we have learned the Christian way of not resisting evil? until we have learned to do unto others as we would have them do unto us? until we have

learned what the nations have been so slow in understanding; "My kingdom is not of this world, else would my servants fight"?

An obedience to the truth would end all tyranny, insult, cruelty, revenge, pride, covetousness, and every evil that makes the earth to groan and grope in darkness and pain. Peace on earth will prevail just so far as righteousness leads the way, and it does its work just in proportion as the will of God is done in us. But the fire is kindled, and many have by its light been enabled to see that there is no royal road to man's best good, but that all who will enter into life must begin at the same point, must commence in humility, even like that of a little child; and that by keeping in the path pointed out to them by the spirit which leadeth into all truth, they may become important pillars in the house of God. They must be true servants, and be washed in that blood without the shedding of which in their hearts there is no remission, and then in their purity they shall wear the diadem, upon which is written, "Holiness to the Lord;" and under this dedicating power they shall work for the needed reforms until truth shall reign triumphant.

The church of God is composed of those who are pure in heart, and whose righteousness exceeds the righteousness of the scribes and Pharisees. Name and title is of no account, but those who love God and work righteousness are accepted of him.

The Friends' Society, as such, originated at a time when the testimonies of truth had so fallen in the streets, and unrighteousness was so exalted in high places, that a peculiar people seemed needed for the work of reformation.

—a people who would dare and do all that was necessary in order that the truth might be promoted, and the way be prepared for the work of the Lord. And they *were* peculiar in declaring that the worship of God did not consist in ceremonies and forms, nor could it be limited to places consecrated by men, but that it must be in spirit and in truth. They also declared that the true minister must receive power from the Holy Ghost, without the anointing of which he had no authority. And they were against hiring ministers, believing the gospel to be free, and that the servant would receive his reward from Him that sent him. Nevertheless their needs might be administered to according to necessity, as the brethren were able. Nor did they believe that educating them in the schools of divinity had any power to make them the ministers of Christ.

They were peculiar in obeying the command against taking oaths, and in using the language of truth in their address to men.

They were peculiar in their practical and public testimony against war, believing that the servants of Christ could not fight, nor did they retaliate upon their persecutors, rendering evil for evil. They were peculiar in their simplicity of dress, and in bearing a testimony against every kind of oppression, and intemperance, and injustice, and pride, vain customs, tale-bearing and detraction. And I may here say, they cannot lay aside any of these peculiarities and remain Friends.

The church is looked upon as the great instrument to work for God in the present time, but to-day how great a reformation is needed at many points where they profess to be a part of the holy institution. When we look upon the

splendid church edifices, costing their thousands for unneeded grandeur, when we look upon the members and even the ministers made prominent to the eyes of the world by their display of dress and accompaniments, how would the meek and suffering Jesus appear in their midst?—he who bore the seamless garment, and had not where to lay his head! Now this wealth of expenditure, so sought after, so applauded in the world, must have an object. And what is this object? Is it for God? He needs it not. "The earth is the Lord's and the fulness thereof."

Is it for the good of man? Whom does it benefit? Certainly not the widow and the fatherless, nor the poor found in the street perishing for food, nor the drunkard in his wretched home, nor the criminal in his cell, nor the heathen whose general ignorance needs a teacher, nor the isolated inhabitants of our land, found in far-off localities without meetings or schools or even the Bible. Nor is it helping the proud heart to become humble before God. Is it in any way doing the will of God, or will it bring man into a condition to give glory to God in the highest?

Think of these things, my young friends, and choose ye which ye will serve. The upward progress or downward march of the next few years depend upon you and those of your age in the world. But this world does not always last with us; and every one shall be judged according to the deeds done in the body; nor shall we be judged by the sight of the eye nor the hearing of the ear, as in this world, where appearances often condemn the innocent and excuse the guilty; but God, the righteous judge of all the earth, will not be deceived. He will judge aright.

Now in that love that knows no bounds I bid you all farewell. May the grace of God be in you and abound.

I thank you for your kind attention, and for the welcome you have extended to us, to occupy so large a portion of the time of your meeting, and should any of you ever visit our country, we will gladly reciprocate your kindness.

SERMON DELIVERED AT PHILADELPHIA,

FIFTH MONTH 10TH, 1885 (MORNING.)

THE Apostle Paul declared to the Corinthians; "I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth): such an one was caught up to the third heaven. And he heard unspeakable words which it is not lawful for a man to utter."

This brings into view three degrees of experience, the attainment of which is possible for the children of men. When we come to consider this in a proper light, the mystery with regard to it passes away, and the opening of our experiences, as they succeed each other step by step, serves as a key to bring to our understanding what is meant by these three heavens.

The first heaven is that condition in which we all come into this world; it is a heaven which we inherit immediately from our Heavenly Father: instead of being, as it were, corrupted by the transgression of Adam, or from any other source, we find ourselves pure and innocent.

I know there are those who teach an opposite view, but we find by experience that there is no corruption, nothing in the condition of man as he comes into this world that serves as a partition to separate his soul from God. I am aware that this contravenes the doctrine which has long been taught, to the great harm of mankind, that because Adam transgressed all succeeding generations were brought down to disadvantage and death.

We find that our experience corresponds with the testimony of our Heavenly Father, through His Son Jesus Christ, whom He hath anointed to declare His truth to men, who himself declared, "To this end was I born, and for this purpose came I into the world, that I might bear witness to the truth;" and in bearing this witness he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

When these come from the hands of our Heavenly Father they are in the first heaven. This being the case, we can clearly perceive that heaven is not a state of separation from our Heavenly Father, but it is brought forth by the life and power of God. Their condition, then, being a heavenly state, we say this is the first heaven. I may here remark that our Heavenly Father has never made any other condition for the souls of men but heaven.

From this first condition we pass along until the development of the law of God becomes clear to our spiritual life, and at this period our responsibility commences, and if we choose the right we retain our heavenly state throughout our probation in this life. On the other hand, if we leave the right, and choose the wrong, we lose this heavenly state, and we do this always by our own election and

choice. Our Heavenly Father does not take it away from us, and if we choose the right we shall remain in the kingdom of heaven. We shall see clearly what we are called upon to do. Here, then, comes in the work on our part, which if we faithfully carry out we retain our birthright from our Heavenly Father, who never created anything wrong, never brought forth anything sinful; and man never had anything sinful in him until he transgressed the law of Divine life in his own soul.

Here, then, we see that when we come to that which we call the great work of moral righteousness, we can, if we do our own work faithfully, become instrumental for good, working together with our Father in all things, making a proper use of the blessings which He bestows upon us, and thus we become successful in creating or forming the second heaven.

Now, this was what Jesus came to teach man that he should do to inherit eternal life. You can perceive by reading his precepts—by reading what we call the Sermon on the Mount—that he presents moral lessons; he calls man to that which he may appreciate and understand, for our Heavenly Father has ever given sufficient light to do all the work that is required of us. He is never behindhand in doing His part of the work.

There is no work that we are called to do but can be done. Our work is to procure that which we stand in need of for all our daily subsistence.

This is literally so, as far, even, as that which sustains the body from day to day. Our Heavenly Father understands that we need these things, and He assists us in procuring them. He gives us the earth, and the light and

heat of the sun, and the rains and the dews. These are His part of the work; but He will not sow the fields, He will not plow them, nor cultivate them, nor gather in the harvest. These are our parts of the work, and if we make proper use of the means which he has placed in our reach we shall be able to procure our daily sustenance.

The same is true of the food for our soul natures—our salvation and redemption. We must work; for nothing is obtained where there is no sacrifice or labor, and God inspires us to do that which is right for us to do. We must be instrumental in doing all that we can do for the good of ourselves and our fellow-men. It was this that Jesus was anointed to do when he declared the truths to the people in his day. All his teachings and precepts had this direction —to call them to moral righteousness. He taught them that they must be faithful in doing all the work that was properly set before them. The sum and substance were expressed in a very few words: "All things whatsoever ye would that men should do unto you, do ye also likewise unto them."

This is the substance of the law and the prophets. All that was valuable in the law, all the substance of the teachings of the prophets, was to point and direct to this.

He declared the truth of God, but we see that the professors of the Christian religion, notwithstanding all their high professions, notwithstanding the preaching of looking to Jesus as the Saviour and Redeemer, have not done for the children of men what they should have done.

We all know that Christianity has joined with the powers of the world in waging war, in making preparations for destroying each other. We see that the professors of

religion have entered into an agreement with the political part of the nations, and they are also arrayed against each other, and each side in time of war has engaged men to teach religion and to pray for the success of their arms.

We see how little the teachings of the Spirit of God, through His Son Jesus Christ, have done even for those who are professing to be his followers. True religion would change the entire condition of things if we would accept the principle of doing unto others as we would have them do to us; it would do away with all war, man would no longer slay his brother man; it would make peace in neighborhoods, there would be no contention nor strife in the world, no more speaking against each other, or doing anything which they would not have others do to them.

There is no mystery about the religion of Jesus; it can be comprehended and understood by all. He denied the rightfulness of war, and declared that his servants could not fight; and it remains to be true, whatever men may declare to the contrary, that his servants cannot fight, and they who do fight are not his disciples.

This is the sum and substance of the religion which Jesus Christ taught, though it was not new. In order that it may come into the heart of man it must have a right root to bring forth the plant; and that is simply the revelation of God, the light of truth, or the law of God, speaking after the manner of men, written upon the tablet of the heart, having no reference, however, to the fleshly heart of man; but as this throws the life-blood or living principle to all parts of the outward system, so this divine principle sends its power all over the soul. We have given to us by this power sufficient knowledge to enable us to

perform all our duties, and we may pass on step by step into higher conditions, until we attain to that which the apostle speaks of as the third heaven, the perfection of that righteousness which is brought about by the operation of the Divine light in the souls of the children of men. Our Heavenly Father has never placed Himself in the attitude of anger towards any of His children, even the very worst of them. His action is not based upon the principles of the law of Moses. That law was the *lex talionis*. It is a great mistake to suppose that our Heavenly Father makes use of any such means for carrying forward his work. It was their own hearts that led men to judge their Heavenly Father, and they gave Him a character in accordance with their own feelings. They said he was a jealous God, an angry God; they said he was disappointed in regard to the Creation, so much so that he destroyed most of the people, and that he had to form a plan in order to be relieved of the great mistake which He had made; and they declared that He repented Himself because He had made man. But if we look into our own hearts we shall see that it is only when we have done wrong and have become transgressors of the Divine law that we are reproved for that wrong, but never in anger. When we do right we feel justified, we feel comfortable and happy within ourselves, and this is simply the approval of our Heavenly Father. He speaks to us with a voice that we can understand, not by vocal sounds but by impressions upon our spirits. We all know this to be true.

It comes from that being which is Love, and being unchangeable, it has ever remained love, and every manifestation that has been made to man has been in love and not

in anger. It is to this principle of Divine love in the soul I feel to call our attention. We all have desires for the right, we are all looking for that which will give us right direction, for that which will lay a foundation upon which we can safely build. We have evidence of this before us now in this large assembly; perhaps not one would have been here, had there not been something of this working of the Divine power in the soul. We are all looking for the revelations of our Heavenly Father; for that which will lead and sustain us in the right course. No external thing can give any aid, any profit, except to direct us to this inward power in the soul of man. This is true of the Scriptures; in themselves they can only bear testimony to it. Jesus made this point clear in regard to them when he said, "Ye search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me, and ye will not come to me that ye might have life." Now, in making use of the term *me*, he did not mean himself as a man visible before them, but he personified the spirit of the Father, that very spirit which is in all men, giving them eternal life; for he knew he should be with them but a short time, he knew that he would be taken away from that body, but he knew that this would be with them always, even unto the end of the world.

Paul declares: "We have known Christ after the flesh, but henceforth we shall know him no more after the flesh." Outward things can go no further than to point to the substance in our own hearts. It is to this Christ, which ever was co-existent with the Father, (as he declared, "before Abraham was I am)," — it was to the revelation of God's power in the hearts of the children of men that Jesus re-

ferred, for he said, "Lo, I am with you always, even unto the end of the world." It was not the outward man that walked up and down in Judea, but the spirit and power of God, that is always with man; this is the Christ of God.

Paul said, "We preach Christ and him crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, the power of God and the wisdom of God."

Here, then, when we get a full understanding of this declaration, and have it clear in our minds, we can see that the Christ of God is the sum of the two attributes of His wisdom and power; these are His attributes, and He works in the hearts of the children of men with them, and it is nothing short of our Heavenly Father that is Christ in us the hope of glory. We deny that this Christ could be crucified on an outward cross. There was a death of Christ that is profitable to us as an example in that he died unto sin inwardly, that he might live unto life eternal; but it is not the death of the outward body, but the death to everything that rises up in controversy with God, that will bring all our passions and propensities into their proper places to fill their allotment. This is the cross of Christ, and it is not designed to be harsh or cruel; but it is to lay a proper restraint upon everything that would harm us, it is that which is necessary to guard us and keep all our passions from sin. These passions are all pure in themselves; it is the abuse of them that brings forth sin, and under the restraining power of the love of God we are made to feel our responsibility.

Our will and our reason are all right; all these things

are from God, and they were designed by our Heavenly Father for the good of His children, to provide for their needs, each having a specific purpose to fulfill.

But if we cease to watch over these, if we neglect the care of these, a door is opened through which sin enters into the world. Not through temptation, for if we stand on the right ground sin cannot throw us down. There is no outward being that can injure us if we keep on a true foundation. There is not one of us who has ever heard such a being speaking to us and drawing our hearts away from God. We have found in our experience this great and important truth that sin never entered in in any other way than through the abuse of some blessing which God has given us. We cannot refer to one single wrong but we may trace it to something that was good which our Heavenly Father has bestowed upon us.

The apostle James said, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lusts and enticed." Sin comes in when we suffer our animal powers to take the lead and govern us; they are blind, they are not to be trusted of themselves, and when they go beyond a proper point, there is where sin comes in: there is where we are called to be on our guard; reason and the will are placed over them; this is the part in man that causes him to be responsible. Reason is the highest power in man, and when it is enlightened by the Divine Spirit it is intended to govern all the passions and propensities of the rational soul. When the man thus stands right all his powers are in harmony, and he may sing on the harp of

God. I understand that all the attributes which our Heavenly Father has given are good, that man is perfect in this sphere, and if he keeps his place he may bring all his passions to act together in harmony, and there will be no discord, no sin there. In bringing about this work we come into a condition that we have wrought together with God. We have overcome, we have gained the ascendency and we have come into the second heaven. This is a matter of experience, and we can all attain to it, and if we do not it is because there has been a neglect on our own part. There rests a great responsibility upon us for the right use of our reason, for this should always be brought into the work. I have heard some tell us that we should not use our reason. Some would have us go to the Scriptures, and depend upon them alone; and declare that we must not depend upon reason.

But our Heavenly Father did not give us reason, the noblest gift that He has bestowed upon us, without intending that we should use it. Through the mouth of one of his prophets, he says: "Come, let us reason together;" and as we are willing to come before Him and hear what He has to say to us, by what is called the Christ of God, he will lead us, and by His inspiration enlightening our reason we shall be saved. Our reason must be brought to the light and then all will be right, but if we turn away from the light, our reason will bring us into the condition which was called the serpent; whenever we allow self-interest to take too much control it becomes a serpent, and this has deceived millions of mankind; the greatest intellects, those having the greatest talents, have frequently taken this course, and it has ever proved a failure.

Now when we come to this great moral work of righteousness that is formed in us, we can understand the parables of Jesus: there is one in which he spoke of a certain man who was going down from Jerusalem to Jericho, and he fell among thieves, who beat him and robbed him and left him half dead, and the priest and the Levite passed by on the other side; but as a Samaritan journeyed that way, he took compassion upon him. What was the moral condition of the first of these? They filled a place in the church, but they had not this moral righteousness that made the second heaven.

Again, Jesus divides the human family into two classes, and to one of these he said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me." And they said, "When saw we thee an hungered and fed thee, thirsty and gave thee drink?" etc. Then he said, "Inasmuch as ye did it unto the least of these, ye did it unto me." Then shall he say unto them on the left hand, "Depart from me; inasmuch as ye did not do it unto one of the least of these."

We can see the great force of the moral teachings of Jesus; it becomes clear then why he should separate them because they had not sympathy with the afflicted and downtrodden. Now we can see why the first party was right and the other was wrong, and right and wrong cannot unite, can never come together any more than fire and water,—for the fire will dispel the water or the water will quench the fire and put it out;—so it is in regard to right

and wrong. This is clearly set forth in this, so that all can understand the reason why such as these could not be united, but must be separated.

As the priest and the Levite could have no sympathy with the afflicted, therefore they would be on the left hand. I do not speak with a view of reflecting upon any men or their calling, but I speak to show that men may hold places in the Church and be entirely void of that religion which Jesus came to teach. I do not accuse any minister or priest; but I want us to see the object of the instruction of Jesus Christ, and as we come to understand this it will do away with all mystery with regard to religion. There is no mystery in the religion of Jesus Christ, but it is a matter that deeply concerns the children of men, and we shall find that whatsoever God calls for at the hands of his children, He brings it down clearly before them; then, and not till then, are we held responsible by our Heavenly Father. Every parent brings his requirements down to the capacity of his children before he holds them responsible. So, too, our Heavenly Father makes it plain to us; and the reason that religion is so much in the dark is because men have neglected to look to the right source, have been looking to the traditions of former ages, looking to the Bible as the Word of God. This is wrong; there is a great deal that is very valuable in the Scriptures, and that may be a great encouragement to us, but we must go to that source and foundation which existed before the Scriptures were written, and that is our Heavenly Father, and His word still continues to be for our instruction. "Thy word is truth," said Jesus. He had no reference to any writing, but to the Word of God which is revealed to every individual. He

speaks to the soul directly, and it needs no translation. There is where we shall find the truth that will enable us to live out in this life the religion of Jesus Christ. This will enable us to enter into the third heaven, where we shall hear things that cannot be uttered. Here, my friends, we come to experience a condition wherein our spirit is united with our Heavenly Father, and we have a sense and feeling of things that words have no power to utter. Here is the third heaven. We have passed from the first heaven of our infantile life and have gone above the second heaven of moral righteousness through the works of our own hands, and have entered into the third heaven, in which we have overcome and have passed from these into that condition where we have continual fellowship with the Father and with His Son, Jesus Christ, and then we have the victory over all that can harm or destroy.

SERMON DELIVERED AT PHILADELPHIA,

FIFTH MONTH 10, 1885 (AFTERNOON.)

HAD I not believed that the windows of heaven are equally opened to all the children of men, I should not have left my home on a religious account. I cannot perceive that there is any partiality on the part of our Heavenly Father; but that his call is to all to obey his will. He says, emphatically: "Come unto me, all ye ends of the earth, and be saved." This call implies the fact that all can come, for if that cannot be, it were superfluous to make it. He says, "Ye have that already which will save

you;" and we know, my friends, that we have not far to go in order to find him who is the Saviour, for he declared on this wise to men: "I am God, and beside me there is none else: beside me there is no Saviour. I am God and not man." So that none need conclude, because they have in this day what they call a great deal of light, that they have higher privileges in comparison with others,—that they alone will be saved. Our Heavenly Father furnishes to all, wherever they are and whoever they are, the means, which, if they will make proper use of them, are sufficient to accomplish all that is necessary for their salvation.

We see how clearly this is set forth in what John saw when he declared: "I beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, who stood before the throne and before the Lamb, clothed with white robes, and palms in their hands. . . . And one of the elders answered, saying, These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Thus is clearly set forth the fact that our Heavenly Father has furnished all the means that we need for our salvation.

Historical evidence does not give us a knowledge of God; the testimony of others is not clear evidence to us of the truthfulness of it. We must know him in a different manner and from different evidence. We can truly know him only from the evidence which he furnishes, and this evidence is manifested within us. Here, then, is where he furnishes that which is in the figure called the blood of the

Lamb. The outward blood has no power to cleanse anyone; it is the life and power of God that was represented by the term blood. Jesus put no stress upon the flesh. I know there has been an idea put forth that it is necessary to have faith in the outward blood, thus taking too literally the saying of Jesus: "Except ye eat my flesh and drink my blood ye have no life in you." But this manifestly refers to the spiritual flesh and blood. When he spake these words many were discouraged because they could not understand such teachings, and they followed him no longer; and when he saw their want of spiritual understanding he said unto them: "It is the spirit that quickeneth; the flesh profiteth nothing." I understand the blood to be a symbol of the life and power of God, and those who make proper use of this can wash and be clean. This I understand, my friends, to refer to our character. If we make use of this Spirit, if we are obedient to it, if we know it to be the quickening power of Divine love operating in us, it will always result in the cultivation and formation of the right kind of character. Men may give us a reputation which may not be at all applicable to us; they may speak the truth or not about us; but we must make our true characters for ourselves, and if we find ourselves not right we can make use of that which will assist us in making a right character by being obedient to this quickening spirit that giveth life. It was upon this that Jesus always laid stress, and never upon material blood. It always has been and always will be the life of God, and of his son Jesus Christ, that cleanses us from all sins; it will cleanse us from all that is sinful, it will purify us, and our robes will become, as it were,

white. Then we will have the evidence of victory over all wrong and all sin, and then we can sing a new song. Now we see how plain and how clear this is, but it must be an experimental matter with each one of us; for it remains to be true that no man can save his brother, or give to God a ransom for his soul. For every man must improve the talents given him, and we are judged every day and every hour in regard to the use of the talents which we have.

There are some who teach that there is to be a great judgment day; that we have to wait thousands of years till the last trump shall sound, and all nations shall be gathered together at an appointed day of final judgment. If we look into our own souls we shall see that this is not so, that there can be no such thing. The Gospel of Jesus Christ does not teach any such thing. The Gospel of Jesus Christ is simply the truth. Jesus said to his Heavenly Father, "Thy word is truth;" and that truth reveals itself just according to our state and condition.

John said he saw an angel flying in the midst of the heavens, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and all people, saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment is come." Now, my friends, what a blessed thing it is that "the hour of His judgment has come" unto us, wherever we are, no matter what may be our condition. If we are true to ourselves and enter in and examine our own souls, we may all know how our case stands with our Heavenly Father, and with "the Son and sent of God." It becomes us thus to make an examination, and bring the subject home to ourselves. It is within our

own spirits that we must become savingly acquainted with God. When we thus become acquainted with our Heavenly Father, we shall find everything within us regulated by His power and brought into order and harmony. We may observe the order of the heavenly bodies in the outward universe—how they move in perfect harmony. We see that the seasons follow each other in exact order, and we may find many lessons in the outward creation. When we look around us and observe all this order, and harmony, and beauty, we may see the evidences of the Power that wrought all these things. But this does not bring us to be Christians, it does not bring us to a real acquaintance with God. We find there is a law which is adapted to our states and conditions, which comes first to us, and which must be obeyed before we come to that which is higher.

The Jews were under the law of Moses, and this law could not bring a man any further than the outward tabernacle. Its object was to regulate their lives, and it is the same to-day. God does not condemn man for being under the law, but He calls him to come up higher. Jesus said: "Ye believe in God, believe also in me." He referred to the Spirit revealed through him.

The Deist does not believe that God reveals His laws in any other way than through the outward creation, but the teachings of Jesus went further. He showed that the Father did reveal Himself in man. He taught a condition which is above and beyond the deistical state,—the Divine Spirit which the Father revealed in them, which alone would make them Christians. I know that many of the professors of Christianity have persecuted the Deists.

I have no such feeling towards them; I understand that they have not come to the knowledge of God within themselves. There are others whose knowledge does not extend further than the teachings of the Scriptures, but if that is all the knowledge they have it does not bring them any further than to the outward court.

We can know God only as He reveals Himself in our hearts. I have no doubt most of us know this. It is declared that "God is love, and they that dwell in God dwell in love, and God dwells in them." There is where He reasons with us; there is where He justifies us for right, and reproves us for wrong. There we find the judgment seat, and we must bring not only all our deeds, but all our motives of action to the judgment seat within us. This is my idea of the practical character of the religion which Jesus taught, and I verily believe that this religion is true. It was founded upon the precepts which his Father taught him. We are not to be saved by his death, but if we follow the example of his life, we shall be saved by the same power that was in him, and that enabled him to bear all things and to suffer the death upon the cross. He set a blessed example for us, and if we take the same course we shall do as he did,—go about doing good to the bodies and souls of men. He did not claim that he could do anything for us. There was another death that was far more important than that upon the outward cross; it was the death to all in himself that would lead him to disobey his Father, and that is the death that we should all come to experience. He set this forth plainly when he said he had gained the victory over every feeling that would interfere with his perfect obedience to his Father.

He could then call upon his disciples to take up their cross daily and follow him. The disciples were his scholars; they were under his teaching, and he carried them along just so far as outward instruction could lead them, and then he told them: "It is expedient for you that I go away, for if I go not away the Comforter will not come."

Why was this so? Why was it necessary that he should leave them, or the Comforter would not come? It was because they were leaning upon him, they were depending wholly upon an external teacher. He knew well that as a man he was not to be the final Teacher, but the salvation was to come from a higher source, and while they were depending upon an outward teacher, they could not reach this. It was necessary therefore that everything of an outward and material character should be removed; that our dependence upon these shall be taken away before we can receive our teacher within us. The teaching of Jesus was outward, and by parables which were symbolical and intended to convey a spiritual meaning. But when he was about to leave them, he said unto them: "Tarry ye at Jerusalem until ye are endued with power from on high."

Jerusalem signifies a quiet habitation, and here was to be found the teacher that they were to wait for, and not to be dependent upon anything of an outward character. He was taken away from them that they might find the true teacher, God himself; and when we come to be acquainted with this teacher within us, and when we come to know this, all desire to look to or depend upon anything of an external nature is taken away from us, and we are ever willing to look to this Divine teacher, this word from the Father which comes to all, and is applicable to all the con-

ditions in which the human family are found. It speaks not by any vocal sound, but it speaks directly to us by impression. It speaks to us, even as the prophet said unto David, "Thou art the man."

Jesus referred to the great care of the Universal Father for his flock, in the parable of the lost sheep: "If a man have a hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray?" The shepherd was not satisfied until he had found it.

There was no anger manifested toward that sheep that had strayed away. It was lost, and was out of its place, and it was sought after and was found, and "he rejoiced more over that sheep than over the ninety and nine which went not astray," because it was restored to the flock.

Again a woman lost some silver, and she was concerned about it; she swept her house and found it. The desire was to find that which was lost that it might be restored, not for the intrinsic value of the silver. Now see how beautifully here is set forth the condition of a man that strays away from the path of rectitude;—no matter how far he may have strayed the Father sees that which is worthy of being restored, that he may fill his allotted place. When the sheep was sought after and found there was no idea of redemption,—it only needed restoring to its proper place. So with the silver,—there was no redemption, it was restoration to its original place.

To my mind it is very plain, in looking over the New Testament, that the doctrine of redemption and salvation by the shedding of the blood of Jesus Christ is not found among the teachings there. He says nothing about this;

he declared that he came to bear witness to the truth, as his Father gave it to him for mankind. He never could have borne witness to the truth but as his Father saw fit to reveal it to him.

He never declared that mankind suffered anything because of the sins of Adam. That dark doctrine among men must have come from some other source and not from him.

His Father sent him into the world to declare His truth to man, and He never told him to say that, because of his suffering, his crucifixion, and the shedding of his material blood, mankind could be restored from that condition into which they had fallen because of the transgression of Adam.

I do not know where this doctrine came from, but it is not to be found in anything that Jesus left. He declared that he came to do the will of His Heavenly Father, and to finish the work that he gave him to do, and before he was crucified, before his blood was shed, he declared, "I have *finished* the work which thou gavest me to do."

He suffered martyrdom for the cause of righteousness, and for bearing faithfully the testimonies his Father gave him to bear to the world, and because he bore these testimonies against the wickedness and wrong that was in the world, the wicked Jews put him to death. There is a doctrine among men that God had foreordained that Jesus should come into the world, suffer persecution, and be crucified by wicked men. Did not Jesus know the mission that the Father had given to him and the work that he was to do, and was he mistaken when he declared that the work was finished?

It is true he spoke of his blood and his flesh, but it was only a figure representing the Spirit, which he declared quickeneth and giveth life. That to which he constantly directed man was the Spirit. We see how the world of mankind for ages has been imposed upon. We hear men making the declaration so freely, "Our Lord and Saviour Jesus Christ." Do we suppose there ever was more than one Christ? He is spoken of in the Scriptures as the rock that followed Israel, and that rock was Christ; and this was many years before Jesus was born.

This Christ of God, "the wisdom of God, and the power of God," has ever been with man since the creation, and is the only Saviour of man. I know there are those who uphold the idea of Jesus being our Saviour and our Redeemer, but if we turn into our own hearts we may become acquainted with Christ, that power of God which was in Jesus. Paul declared, "Know ye not that except Jesus Christ be in you ye are reprobates." Now we all know that a man cannot enter into us, and Paul meant that the spirit which was in Jesus would become our leader, our director and our Saviour, and when this spirit has entered into our hearts, we look no more after the flesh, but we realize that we have a spiritual relation with the Father through the Son, the Christ of God, no matter by what name he may be called,—the power of God, the wisdom of God, or Jesus Christ,—keeping the Spirit always in view; it then acts as a divine power, a quickening life in our hearts.

It is to this "grace of God" that I feel called upon to turn the attention of mankind, for I fear sometimes men are disposed to make an idol of the Scriptures by putting

their dependence upon them. We should never depend upon anything short of the spiritual power of God. We must go beyond the Scriptures, and become acquainted with that which was before them, and when we come to a knowledge of this we shall know that our Heavenly Father never created anything wrong. He never placed anything sinful in the hearts of the children of men. All the sin that has ever been in the world has come from the perversion of that which is good. The passions and propensities which, when turned into a wrong channel, produce evil and sin, are all good in themselves when kept in their proper places: and in order to keep these just where they should be, we must come to an experimental knowledge of this indwelling Spirit; we must ever be led and guided by that which is called in the Scriptures "the grace of God that bringeth salvation;" and when we come under the influence of this we shall find that it will teach us, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." See how clear these Scriptures are, how very valuable they are: they need no further proof than that they corroborate the Divine truth as it is revealed in our own souls.

Do not understand me, my friends, as undervaluing them; they turn our attention to something higher than themselves whenever we read them properly, but if we do not, we simply rest in the outward testimony. But if we turn inward with full purpose of heart, we shall find that our Heavenly Father is very near to us, and it is to this that I feel, on this occasion, to call your attention. All that we stand in need of is the manifestation of God within our souls. We do not have to buy this; we do not have to

engage others to instruct us in it. We have no necessity to have any man teach us the truth, for God teaches us that which is truth and no lie, and God is ever ready to reveal himself and his Christ in our souls, and this is that which will save and restore that which is lost. It is to this fountain of Divine love within us that I feel to commend you with my own soul.

SERMON DELIVERED AT PHILADELPHIA,

FIFTH MONTH 10TH, 1885 (EVENING.)

"OTHER foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth upon the foundation gold, silver, precious stones, wood, hay, stubble; each man's work shall be made manifest, for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work, of what sort it is. If any man's work abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as through fire." Here is set forth the idea of building upon a foundation, and we would all admit at once that every building should have a foundation on which to stand. The Christian religion is founded upon the power that was in Jesus Christ, not that which is changeable, but that which has been from the beginning. Now every building must be where its foundation is. The foundation, so far as we are concerned here in this state of being, must be within ourselves, and does not depend upon a creed or

confession of faith, but it must be an experimental knowledge revealed in the secret of our own hearts; then it will stand sure and steadfast as a foundation, for it is nothing else but the Spirit of God in the souls of the children of men. Here it is, my friends, that we make the true confession that Jesus Christ has come in the flesh. The Apostle declared that "every spirit which confesseth that Jesus Christ is come in the flesh, is of God; and every spirit which confesseth not Jesus, is not of God."

How shall we confess that Jesus Christ has come in the flesh? Not simply by an expression of words; not simply from history. We must confess it by righteous and upright lives; by that which springs forth and grows in our lives, giving evidence that the Spirit of Christ has come into our hearts, and taken up its abode there. Jesus of Nazareth was not the only manifestation of Christ, and to confess him as such will not benefit any one. It is only as the Christ is manifest in our flesh, controlling it and bringing it under the power of God, that we are blessed in spirit.

This power acts only in the individual in which it is placed. Jesus showed, so far as he himself made confession, the indwelling Spirit of the Father in him. His whole life exhibited the evidence of this indwelling Spirit. He never claimed anything original in himself, but he declared, "My doctrine is not mine, but His who sent me." "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Here is a point of real interest and value to us, for when we come individually to do the will of God, it will bring us into that condition that we shall be led by the

Spirit of God, and it will make manifest the truth of the religion of Jesus Christ, and this is all the doctrine that we really stand in need of. When this becomes our experience, and we know wherein the heart is putting its trust in the Divine power, we shall know whether it be the doctrine which proceeds from the truth, or whether it be that which originated in man. Now we can see clearly that we need very few doctrines if our hearts are filled with love; but in regard to our religion, if we only adopt the doctrines held by those who lived before us, we know them only by hearsay or tradition.

When we come to have our doctrines evidenced by the Spirit of God, we know them to be true. Jesus did not declare any doctrine as original with himself, or that he was the first one that discovered it. He said, "As I hear, I speak," putting all his confidence in the Father; and all the truths which he uttered originated in the condition in which he stood in relation to his Father. It was the Father's anointing power that gave him the qualification to preach. I know that some may say, "Why was it necessary for him to receive anything from another?" for we are told by some that he was God. Some churches have decreed that there are three individualities in the Godhead: "God the Father, God the Son, and God the Holy Ghost;" but my friends the decree of a Church does not make a dogma true. Jesus never declared that he was God. Our Heavenly Father represented himself as the one and only true God. "I am God, and beside me there is no Saviour." Jesus set forth the way in which he and all other ministers are to be qualified to become ministers of the gospel. On a certain occasion he went into a synagogue on the Sabbath-

day as was his custom, and stood up to read, and there was delivered unto him the book of the prophet Isaiah, and he read: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind; to set at liberty them that are bruised, the opening of the prison to them that are bound, and to preach the acceptable year of the Lord." "And he began to say unto them, This day is this Scripture fulfilled."

He was thus qualified to preach the gospel, and this is the only source by which any gospel minister can ever be qualified, and we, on our part, must make use of that which is given to us, for if, instead of putting our confidence in this anointing power we build up a system of creeds and confessions of faith, they are no better than wood, hay, or stubble, which, when tried by fire, will be burned up.

These works thus brought forth by men in their own wills are standing in the way of truth and righteousness; but behold the time cometh when the Lord will rise "and shake terribly the earth," and all that may be shaken. "In that day a man shall cast his idols of silver, and his idols of gold which they made, each one for himself to worship, to the moles and to the bats."

Now, my friends, there is a great deal that men have adopted, and in which they are trusting, so that they have become their heavens,—their rest. For instance, to bring the point clearly before us, they declare that if they will but believe that Jesus Christ came into the world to suffer death,—to be crucified upon the cross,—and to be raised

from the dead;—if they will only believe this, they will be saved, and except they believe this they cannot be saved.

Some declare that Jesus came into the world foreordained to die for us,—that God could not be reconciled until an innocent son was put to death; and that we must believe this or we cannot be saved. Inconsistent as this doctrine seems to be, it is the foundation on which many are building, and they are laboring earnestly in that which they call the proselyting process to bring people into the Church, telling them that when they profess to believe in Jesus they are saved at once.

It seems right for me now as I am here with you to look into this matter and see how it stands. It is inferred that God foreordained all these things, and that He would only be reconciled to the human family if they were thus fulfilled.

If He foreordained these things He must have known all the circumstances necessary to bring them about. He knew that some one must betray Jesus, and as a righteous man would not do this, a wicked man must have been foreordained for it,—a devil. Jesus said: "I have chosen you twelve, and one of you is a devil."

If all this was foreordained Judas was as much a part of the plan as any other person, and if his act was necessary for the salvation of man, we can place no blame upon him. Yet it was said that darkness covered the earth, and the vail of the Temple was rent in twain. This would not seem to indicate the pleasure of our Heavenly Father. Don't be alarmed, my friends; let us examine it. The Apostle Paul speaks of the killing of the Lord Jesus as one of the most wicked acts. If it had been foreordained

would God have been displeased with the Jews because they did it? If it was necessary for the redemption of the world of mankind, it would have caused rejoicing instead of darkness and the rending of the vail of the Temple.

Why has the name of Judas when execrated by all who knew of him, and why applied to traitors even to this day?

Jesus never mentioned any case in which man had lost by the fall of Adam. One of the prophets says: "In those days they shall say no more, The fathers have eaten sour grapes and the children's teeth are set on edge, but every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge." "Behold all souls are mine; as the soul of the father so also the soul of the son is mine; the soul that sinneth it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Here is clearly set forth a truth which we know by our experience to be rational. Those who look for Christ in their own souls are the only ones that are saved. We must come home to that field in which we are to labor, the garden of Eden within ourselves, for the account we have of the garden of Eden is a beautiful figure, representing the spiritual man placed in a garden. We find that in our human nature there are trees and animals of all kinds to be cared for and cultivated, and this is the great work of man. A poet has said: "Know thou thyself, presume not God to scan; the proper study of mankind is man."

When we enter into an examination of our own hearts we find as the clouds are removed that there is a light from

our Heavenly Father which illuminates the soul, and that he has marked out a path for each one of us to walk in, wherein we need not the wisdom of this world to guide us; yet the knowledge of the scientist will not be in the way if kept in its proper place.

All knowledge will be an advantage to us if we keep our eyes single to the light within, for we shall find that righteousness is the first and supreme thing, and all other things will follow in a secondary manner, and by using these things as they should be used we may safely study all the sciences. Let me say here that notwithstanding our Heavenly Father has given us powers of investigation, man has never originated anything in himself; he simply discovers the workings of the Divine law; so it is with all things pertaining to truth,—we only discover the laws and rules by which they act.

There is nothing that our Heavenly Father lays a restraint upon in the human mind. He has given us full liberty for the exercise of all our powers in the right direction, and he is ever ready to show us what this is. It is our duty to make a proper use of the talents which he has given us, and if we do this we shall be found walking in the right path, making improvements at all times. We cannot add to our Heavenly Father; such is his goodness, such is his love to his rational creatures, that He is constantly drawing his children by his own Spirit nearer to him, so that all may come to feel his love to cover their souls, which is the best garment that he can bestow upon them.

God was spoken of in former times as being angry with the wicked every day. I think this is not so, and it is

wrong to say that God ever gets angry; it is wrong to say that God is a God of vengeance. The kingdom of God is in man,—not far away from him. Man dwells in this kingdom when he obeys the divine law, and when he becomes an inhabitant thereof he is prepared rightly to use all the things of this world. They are secondary things, but we stand in need of them, and if we use them rightly they will always be a blessing to us.

The possession of great wealth will not necessarily exclude a man from the Kingdom of Heaven. When the young man came to Jesus saying, "Good Master, what good thing shall I do that I may have eternal life?" and Jesus referred him to the moral law, the young man said, "All these things have I kept from my youth up. What lack I yet?" He would not have asked this question if he had been satisfied; but there was something still wanting, therefore he came to the Master because he did not understand what was needed. But we see that it was necessary for him to separate himself from his idols. Jesus could see the condition of his heart; he saw what it was that made him uneasy and dissatisfied with himself, and said to him, "Go and sell what thou hast and give to the poor, and come and follow me." But he was not willing to take up that cross; so he went away sorrowful, for he had great possessions.

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." This is pretty plain language, but I believe he is a "rich man" who places his supreme enjoyment upon

wealth or anything of an outward nature: such an one is not in a condition of righteousness, joy and peace in the Holy Spirit. On the other hand, a man may have a vast deal of wealth, if his heart is not truly absorbed with it,—if he holds it in trust ready to relieve and assist those who have need of it:—when such a one looks to his Heavenly Father for direction, his riches will not prevent him from enjoying the kingdom of heaven. Again, a man may have but very little of this world's goods, but if his whole heart is devoted to that above everything else, he is the "rich man" who cannot enter into the kingdom of heaven."

I know many religious teachers have undertaken to avoid this difficulty for the rich man by saying that Jesus referred to a narrow pass in the mountains of Judea called the "eye of a needle." I have no such view, but I believe that wealth gotten by honesty, and held in a proper manner, is not that "gold, silver, precious stones, wood, hay or stubble" that if any man build upon he must suffer loss by fire.

I am aware that I speak differently from what has been taught. It is said that man will be saved by fire. What do we understand by fire? Certainly not the elementary fire that we find in the outward and material world; but there is another fire, and an important one for us to be acquainted with. The Scriptures tell us that "God is a consuming fire," but not in an elementary way, to consume the things of the earth; His fire is His love, and it burns in our souls, causing those who have strayed from the path of rectitude to return; it burns up everything that is not good within us. It is his love working in our hearts, and is sometimes called an aroused

conscience; and it will, as it were, burn everything that should be consumed, and cause it to pass away.

This fire works by love to the purifying of the heart, and is the fire by which a man shall be saved. If he submit to the operation of that power, it will bring him to stand in the position in which Paul stood after he had been met by the way as he was going to Damascus. He was trying to build upon the foundation of the religion of Moses. He was sincere in his work of endeavoring to destroy everything that stood in the way of that religion. But he "was met by a light above the brightness of the sun." The light of the outward sun is very important, but it never showed a man the condition of his heart; and when he came to see, by that light, his condition, it smote him to the ground, and he who had been a strong man became weak; when he submitted to this he was entirely changed. Instead of entering into controversy, he said, "Lord, what wilt thou have me to do?" And he afterward declared, "When it pleased God to reveal his son in me, immediately I yielded to the heavenly vision." He "conferred not with flesh and blood."

He had been sincere, but he was brought now to see his real condition, and he declared, "When I am weak, then am I strong." When he turned to the voice of the Son of God and obeyed him he became strong, not in his own strength but in the wisdom and power of God. There is nothing contradictory in the declaration that when he was weak, as to the exercise of his own powers as a man, he was strong in spirit.

Perhaps there are but few instances so clearly defined with regard to that important change by which he became

a minister of the Gospel. He did not say that he had received it from man, but he declared it was by the revelation of Christ in his own heart. This revelation of the Spirit of Christ is what showed him his condition. It was the same that was spoken of in the Scriptures thus: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

This does not refer to the outward man, because the outward man could not be revealed in man, but the revelation of God in our hearts is the only-begotten Son of God.

Jesus was a son of God in this, that "as many as are led by the Spirit of God are the sons of God." This is Scripture language, and we shall find it to coincide with our reason, and reason is the highest natural gift of God to man, but reason must be brought to act under the influence and direction of Divine truth, and then it comes to the very point that Jesus taught in the Sermon on the Mount.

Reason would say that we should do unto others as we would have them do to us. I would not say that this expression originated with Jesus, for other men had spoken of the same thing. It does not take any credit away from him, however, because others had been inspired with similar truths. God never withholds any truth from His children when they are prepared to receive it. He reveals Himself to mankind everywhere according to their condition and capability of receiving truth, and if they are obedient to it, it will lead them to mansions of eternal rest. This was clearly set forth in the vision that John saw when

he "beheld a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, who had come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb." I do not understand this to mean outward blood, it is simply the Spirit of God; for it is the spirit that quickeneth, and that quickening spirit is represented in the figure of the "blood of the Lamb," which men may use to wash their robes and make them white. Robes are a figure of that which will enable us to enjoy the privileges which our Heavenly Father bestows upon His children. God is love, and there never was any manifestation of anger on His part; for if any of us have left that condition of innocency in which we were created by our Heavenly Father, we shall find that that which causes us to feel dissatisfied and to desire to return is the love of God. When we come to learn that God is love we shall know that He cannot be angry and revengeful. The most important lesson that we can learn is to become acquainted with ourselves, to understand all our powers, passions and propensities; — then we become better acquainted with God; then we realize that we never originated one faculty, one propensity. We know that these must have been formed by a superior power. This study would instruct man with regard to the Supreme Being and His works. It seems very strange that anyone could come to the conclusion in his own mind that there is no Supreme Being. This is a very low view of things. There is that which cries out in the very soul of those who wish to be honest, against this idea, that gives uneasiness to those who attempt to form any such conclusion or belief. We may try to suppress these feelings, and

to hide ourselves in the garden among the trees, but the voice of the Lord God will be found walking there in the garden. The tree of life is there. Now this tree of life has long been held by many as an outward tree. There is but one tree of life, and that is not an outward and visible one. The tree of life is nothing short of the Spirit of God in the midst of the garden of the soul. How true is the expression that God is within us. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

The twelve manner of fruits represent the various cardinal virtues that we may possess now in our own time. The Apostle Peter presented the same thought in regard to the Divine power revealed in us, showing that the Divine Father requires no faith without giving us evidence, and if we look to Him we shall be enabled to "add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity," or in other words, love. "For if these things be in you, and abound, they will make you that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." This shows clearly that true faith is of that nature "which works by love to the purifying of the heart," and which gives us a victory over the world.

We then understand the nature and the reality of the fruit produced by the tree of life. And as we come to

feed upon this fruit, it will be to the soul an anchor; and our trust, our faith, will produce works that will give evidence of its reality.

As "a body without a spirit is dead, so are works without faith." Works are the only clear evidence which man can give of his faith. This is that true faith that will always strengthen and support us, and whatever trials or disappointments may come it will prove an anchor to us, and will keep us in the patience; it will bring us into that condition that we can fill up our measure of brotherly kindness and charity in the world; and here, my friends, we shall give evidence that we are walking in the love of God, and laboring as Christ labored, that we may attain to the same victory over all transgression.

In the vision of John, Jesus said unto him, "To him that overcometh will I grant to sit with me on my throne, even as I have overcome and am set down with my Father on his throne." I suppose you will all admit that if Heaven deemed it right that a message should be sent back to the world, there was no one more appropriate than Jesus to bring it to John.

We know that the throne of God is in the human soul, and when we overcome all that is in opposition to Him there, we too may sit down with him upon His throne.

It is very plain and clear that if there were anything more important than that of overcoming, in order to be saved, if it were necessary to believe in the outward blood of Jesus Christ and the doctrines now considered essential by many, there would have been a message from heaven to that effect, but no such message was given. It was "to him that overcometh I will grant to sit with me in my

kingdom, even as I have overcome and am set down with my Father in His kingdom."

Now, my friends, I have spoken that which has come before me, not one word of which I had when I sat down. If it does not correspond with the evidence of Divine truth in your own hearts, I leave it with you. I declare nothing for truth that I have not a pretty certain evidence from my Heavenly Father is true. I have endeavored to go to Him all my life. When I was a little lad I used to retire in the shades of the evening to solitary places alone, and pour out my feelings to my Heavenly Father in prayer. I could not become an atheist, or an infidel, with regard to the existence of a kind and loving Heavenly Father, for I had the evidence of this constantly with me then, as all through a long life, nor was I ever rebuked by my Heavenly Father in anger: it was always in love, to restrain me, and restore me again to Himself.

God could not restore any one by anger. It is the love of our Heavenly Father that is leading us back to Himself. Oh, my young friends, I want you to receive the love of God in your hearts now in the morning of your lives; yield yourselves obedient to all His requirings, and if you make this resolution now, you will be safe. Although you may meet with trials, and your path through life may be apparently beset with thorns, by that which may be compared to the serpent, if you keep your eyes steadily to the truth you will be preserved; you will not be harmed by that which is around you in the world, the fire will not kindle upon you, your habits will become stronger for good, and you will become steadfast for the truth.

We have the right ground, and if we make the right

use of it the love of the Father will guard and preserve us. And now, my friends, I have extended my expressions far beyond what I intended, but my heart is full of love for all, and I feel to bid an affectionate farewell to every class,—the children, the middle-aged, and those who, like myself, are far advanced: and I hope that we shall all be prepared to meet the call of the pale messenger when he comes: that we shall be ready, like a shock of corn fully ripe, to be gathered to that beautiful home "where the wicked cease from troubling, and the weary soul shall find rest." Amen.

SERMON DELIVERED AT PHILADELPHIA.

FIFTH MONTH 12, 1885 (EVENING).

"He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." This expresses to us, my friends, that man cannot possibly dispense or receive that which is good so far as he himself is concerned. Man is constituted like other animal beings; he has a nature like them, passions and propensities like them; yet did not form any of these himself,—the great All-Wise Father created them, and placed them in him. When we awaken to consciousness, after we come into this world, we find ourselves in the possession of these passions, propensities, and powers. We find them in us, and know of a certainty that we did not create one of them; that they were not placed there by our own choice or election, and if these animal

bodies were all there is that goes to make up the compound nature of man, there could be no more responsibility on the part of man than there is in the animal creation below him. Paul said, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is only the Spirit that can discern spiritual things.

Therefore in the human economy there must be something placed that can discern spiritual things, or he still would not be accountable. That which enlightens and instructs man is that which is placed by our Heavenly Father, in his wisdom, over the natural man. God hath given to man reason or understanding, and thus placed him in a condition to receive instruction from that which is higher than himself.

For this purpose it was designed that reason should be placed in man, that he should fill his place and allotment in life. Now although our passions and propensities are all good when kept in their proper places, as they come from an All-Wise Creator, who never made anything wrong, or placed anything wrong in man, yet he hath so arranged these that they are blind,— they have no reason: and therefore there is that which has reason, has judgment, that is placed in man to control and direct them, and he therefore becomes responsible for every action. This then that God has placed in man stands higher than anything else in man's nature, because it can receive inspiration. This therefore which receives the inspiration of our Heavenly Father is what we call the soul or spirit. This is that which we believe is immortal, because it is the means

by which God communicates with man. We have read and heard a great deal of our Heavenly Father, but neither history nor hearsay can give us a saving knowledge of God; a man may search from his early life to the close thereof, and he cannot find God by any outward means, but he need not go without a knowledge of his Creator, for He reveals Himself in the souls of men. This is that which gives us a consciousness of right and wrong.

We know this in our own experience; we know that when we do right we feel justified and satisfied with our actions. On the other hand, when we do wrong, we feel that which gives us uneasiness; there is something within us that bears a strong and clear testimony against wrong, and it will continue to bear that testimony just so long as we continue to do wrong.

Now, my friends, that which speaks in us is our Heavenly Father's Spirit, and we need not depend upon any external thing to direct us in the course which it is designed we should pursue in life.

That which instructs us is altogether sufficient, and we are not required to go to our neighbor or our brother to inquire concerning the Lord, for under the dispensation in which we live the covenant of God is that "I will put my Spirit in them, and every one shall know me from the least of them to the greatest." This revelation of our Heavenly Father to us is that which instructs us from the time that we become so far developed that we can discern spiritual things. He begins then to write his lessons on the tablets of our hearts, and He is ever with us. While therefore we cannot know the Lord from external circumstances, yet we may all know Him. "He is that light that enlighteneth

every man that cometh into the world." No one can have an excuse for being lost, if we walk according to the best light that we have, and I believe we are all anxious to be saved, and whatever may be our present condition and experience we all hope that by and by we shall attain to a better and higher state.

We all feel something, however much we may struggle against it, that makes us uneasy when we do wrong. We seek rest and cannot find it until we come to submit to the requirings of that which shines in our hearts, which is called the Son of God, or Jesus Christ. It is called the Word of God, the Truth of God. Here, my friends, is that which we stand in need of becoming acquainted with.

There are those who call the Bible the Word of God, but it is no outward book,—it is not that which comes from outward observation concerning things in nature, but it is that which is revealed in every spirit. Jesus said to his Heavenly Father, "Thy word is Truth."

Thus it is clearly shown what Jesus meant to instruct man constituted the word of God.

Here then we see that this truth is not partial; it speaks a language according to our conditions, and if each one would obey that which is revealed to him, although there is a great variety of talents and conditions, which is all right, it would produce no disharmony in the human family, each would fulfill the mission which was called for at his hand; each would fill his measure of duty, so each might go on, although called in different directions and to different kinds of work; yet there would be harmony in all this variety. This was clearly set forth in the account we have when Jesus was transfigured. After the cloud had passed

away, Peter said to Jesus: "It is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, one for Moses, and one for Elias." Here we see he was willing to include Jesus with the rest, but he wished to perpetuate Moses and Elias, or the prophets. He wished to perpetuate the mission of John the Baptist, and John's mission was simply an outward one, to call men to a condition of repentance, preparatory to receiving God in their hearts.

Now we can perceive how it was in regard to the variety which he wished to continue, the three dispensations; but there was only one thing that they could turn to, and that was Jesus, the Son of God, in whom was the Spirit of the Father. He was sent as a Saviour to that people. He had come to bring to their view immortality, to show that we are not to be dependent upon the outward law. He called them to come out from under the law and consult that which was manifested in their own hearts, and obey all that it required of them.

Jesus said: "Ye have heard thou shalt love thy neighbor and hate thine enemy," but he reversed this:—"Thou shalt love thine enemy." He said that they should put no trust in any external thing whatever.

The law could take no knowledge of the state of the heart; if a man desired in his heart even to take the life of a fellow-man, the law would not take any hold upon him; if he did not do any action it would not bring him under condemnation. Hence it became necessary that all outward things should be taken away that they might obey the law written in their hearts.

It was for bearing a faithful testimony against the pre-

vailing customs of his time that Jesus was brought to the cross, and gave up his life.

John bore testimony with regard to his own dispensation that it must decrease, while that of Jesus would increase.

Among the millions that to-day submit to the water baptism of John, can we believe that all these are baptized with the Holy Spirit? Is it any more than an outward form?

If Christendom should all at once be questioned as to what they believed, they would all say, We profess the religion of Jesus Christ, but if a true answer were given it would be that "we follow the law and the precepts of Moses."

We can see this, and it will be the case just so long as professing Christians engage in war; just so long as all the governments of the world are based upon force and retaliation. The law of Moses is one of the tabernacles that the people are ready to build, while that of Jesus may lie in the streets neglected. What is wanted is to come away from all external things, and not lean upon any of them.

We must not look to outward blood or any sacrifices of an outward nature. The only sacrifices that we are called upon to make are to avoid those things wherein we have done wrong; to change about and do right; this is reform. Many have been taught, as I was in my early years, that we come into the world with something harmful in our nature; that because of Adam's transgression we are all laboring under a great disadvantage, and in a condition of enmity to God. I believed this because I thought those who taught me knew. Now I know that this is not so,—this instruction gives a wrong bias:—and those things which

are taught to us in our early life grow with our growth and increase with our years.

How important it is that children should be rightly taught!

They should be taught only those things which are of a practical nature, and are easily understood, so that when the light of Divine Truth breaks in upon their minds they will easily leave off any habits which are wrong.

We may speak to them of faith, virtue, knowledge, temperance, godliness, brotherly kindness and charity, or love. We may clearly perceive that if we teach them these and impress them properly upon their minds, when they come to a state of responsibility on their own part, and are able to exercise their reason, they will not have to lay any of them aside, because their condition will correspond with the teachings which they have had.

Now, this is simple and easy to understand; but men have turned their thoughts away from this, they have arranged and formed creeds and dogmas, and have given a wrong bias to our thoughts, and have bound the human mind with adamantine chains, and when we thus become fixed and set in these things it is very hard for us to break away from them. But there is that which shows us that these things are wrong.

It seems right for me to appeal to the young people who are now present that they take not a wrong position with regard to their Heavenly Father, and with regard to the relation which He bears to them. I feel that there can be no enmity on the part of our Heavenly Father towards any of His creation. He stands in the relation of a loving Father, and can have no anger against us. We real-

ize that we can only be held responsible for that which is given to us. "The soul that sinneth it shall die." Therefore, if any have an impression or belief fixed in their minds that their Heavenly Father is angry with them because they are poor sinful creatures, I would say to them, This is all wrong. All that our Heavenly Father does for us is in love, and all the declarations that give the attributes of anger to God are false. God speaks to man in love, and instructs him with regard to his relations to Himself and his fellow-man.

There is no partiality on the part of our Heavenly Father. His call to the human family ever has been, "Come unto Me, all ye ends of the earth, and be saved." Now, my friends, this very call to us shows clearly that He has given us the ability to obey it; if we had no power to obey what He requires of us, we could not be held responsible. We may understand the beautiful allegory of the garden of Eden, with the tree of life in the midst thereof. Here was Adam placed with the command to labor in the garden and to care for it; and God made every tree that was pleasant to the sight or good for food to grow out of the ground, and the tree of knowledge of good and evil; and He commanded the man, saying, "Of every tree of the garden thou mayest freely eat, but the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest of it thou shalt surely die."

Oh what a picture is this of men as God creates them and puts them into the world; all things of use and of innocent pleasure are at their command—only the knowledge of good and evil is forbidden. How sweet the memory of our childhood when we *knew not* of the mingling of good

and evil in the outside world, and how soon did we die to peace and safety when we began to reach out amongst the mixed masses to learn of their doings! How soon, alas, did we hear the counsel of the ungodly and stand in the way of sinners! But as we remain in the condition of innocency we shall be preserved from all sin and from everything that can hurt or destroy. As surely as there was a way by which Jesus was enabled to maintain his purity without the stain of sin, there is also a way for all mankind. We come into this world pure and innocent, or else Jesus would not have said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Now, my friends, you can see by this that when we come into this world there is no partition between us and our Heavenly Father, and if we keep this condition of innocency, as Jesus did, we may pass through life without sin.

I know some have said that sin is innate in all children, but this is not so. God has written His law in the human heart, and there, if we choose, we may know His will concerning us, and we are often called to submit our wills to the will of God. What is the object of our will? We are frequently told that we should have none, especially as to matters of religion; but our Heavenly Father has given us that high power that we may execute all those things necessary for the fulfillment of our mission in life; and if we would exercise this power rightly, even after we have gone into a state of transgression, we might come out from under the dominion of sin into the glorious liberty of the children of God.

Now, if anyone is in the habit of doing wrong, or indulging in the use of anything which injures his body or

mind, if he will ask his Heavenly Father for strength, and will say, "My feet shall not go to any place where anything is found that will harm me," they will not go. This is the executive power of the will, and all we have to do is to see that it is right, so that it brings us to work with God. His work is always to do good to the children of men, and as we come to work in harmony with Him, we are disposed to do good to our fellow-men. There is no mystery with regard to this; that light which shines in our hearts is designed to make all things clear and plain to us.

Thus we can clearly comprehend and understand the relation which we bear to our Heavenly Father. He has loved us, and by obedience on our part the flame is kept alive, and it will continue to be kept alive just so long as we keep in this condition of obedience.

We must not suffer our passions and propensities to lead us away from the right and to neglect the improvement of the talents which our Heavenly Father has given us. He has placed the responsibility at our door, and if we improve the talents given us rightly it will be well with us, but if we neglect this duty we shall be like the unprofitable servant set forth by Jesus in the parable.

There is no partiality on the part of our Heavenly Father, for though He has given more to some than to others, He holds each responsible for that only which he has received.

Now has come before my mind the picture of a table set with sufficient for all that may come to it; those who require much will be satisfied, and those who require little will also be satisfied.

Again it is set forth in the case of the householder,

that they who gathered much had nothing over, and they who gathered but little had all that they needed. So we perceive there is no partiality on the part of our Heavenly Father. The man with ten talents is no better than he that hath one.

Many believe there was a necessity for Jesus to come into the world to suffer death in order that man might be saved; he said, when making use of figurative language, that his blood would be shed for many; but here he referred to the spirit and not to any outward blood. He never taught men that they should place any confidence in this, but that they should come to that which would lead them into all truth. The flesh could not lead into all truth; but that which the blood signifieth, the life principle, can wash our robes and make them white, or in other words, they become clean in righteousness.

These things must become our experience. The testimonies concerning God which we know to be true in our own experience are all that we are responsible for as individuals. If we are faithful, and improve our talents, we shall go on increasing in the knowledge of the truth, and draw nearer and nearer to the Divine Fountain.

I feel to call our attention to one point, and a very important one, in the lesson of the Prodigal Son. "A certain man had two sons, and the younger of these said to his father, Father, give me the portion of goods that falleth to me." That son was in the father's house; that is, he was in exactly the same condition of innocence and purity of soul that we are all in when we come into this world. "And he took his journey into a far country, and there wasted his substance in riotous living." He then partook

of the tree of the knowledge of good and evil; have we not all done this in some degree, and lost that which we had—our innocence and purity of soul? In this condition "he began to be in want," because he had cut himself off from receiving the spirit of the father. He had been satisfied so long as he chose to remain in the primordial condition, but when he left that condition by his own choice, he fell into sin, and the result of sin was spiritual death.

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." This was the death which the Prodigal Son experienced; he brought himself into a state of death, and at last he found what was his condition; "and when he came to himself, he said, How many hired servants of my father have bread enough and to spare, and I perish with hunger." He had endeavored to please himself by external things, but none of these things could satisfy him, nor can they satisfy us. He found no peace until he reflected, and turned back, and said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son."

The first thought was, "I will arise." Here is the beginning; we must have a desire to arise. But, when he came to this condition, what was the father's position towards him? "When he was yet a great way off his father saw him, and had compassion, and ran and fell on his neck and kissed him." He did not say, "This son has

sinned against my infinite law, and I cannot save him until an innocent son of mine has been put to death." He made a feast, and there was great rejoicing; and why? Because "this my son was dead, and is alive again; was lost, and is found."

Here Jesus takes this individual through every possible condition into which man can go, and follows him through till his return to the father's house, and there is no set requirement, nothing of the nature of redemption called for; it was simply restoration that was wanted upon the part of that individual.

There was to be no shedding of blood before God would be reconciled to the prodigal son. He himself had made the sacrifice that was necessary, he had made all the atonement that was required of him, and everything that stood in the way of reconciliation with the father was removed. Now there was another, an elder brother, who was angry when he returned to the house and was told that his brother had returned; and "his father went out to meet him, and entreated him, and he said to his father, These many years do I serve thee, and thou hast never made a feast for me. And the father said unto him, Son, thou art ever with me, and all that I have is thine;" and he made no further objection.

Those who have never strayed from the path of rectitude will hear these words, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad, for this thy brother was dead and is alive again; and was lost and is found."

Oh, my friends, what encouragement there is in this. All these parables which were given by Jesus were dictated

by his Heavenly Father, for he said, "Of my own self I can do nothing; it is the Father in me that doeth the work."

Here we see that he depended upon a higher power, for he took the position, "I can do nothing of myself, but as my Father hath taught me I speak these things."

Now there is no mystery with regard to the teachings of our Heavenly Father. He teaches only that which we can understand. We know that Jesus said: "I have many things to say unto you, but ye cannot bear them now." Every teacher knows well that he must begin down at the foundation of the principles that he is to instruct his pupils in, and lead them step by step; that it would be injurious to set things before them at first that they could not understand.

So with the gospel; it brings things before us in the order in which we can understand them. Jesus said to his disciples, in substance: "You have been listening to my teachings, but they are external; I have carried you along as far as outward testimony can do it. It is therefore expedient for you that I go away, for if I go not away the Comforter will not come; but if I go away I will pray the Father and he will send you the Comforter, even the Spirit of Truth, which shall lead you into all truth." They were so dependent upon him as an outward teacher that they were overlooking "the Spirit of Truth." Therefore he charged them to tarry at Jerusalem until they were endued with power from on high. By this means we too will be brought into a condition to receive the truth, and there all that relates to our soul's salvation will be shown to us, and whatever our Heavenly Father sees right for us to do will be clearly manifested to us.

Jesus himself never put men so low as men now put themselves. We are taught by some that all men are naturally sinful. He never taught this; he never instructed them that they were impure because Adam did wrong, but he instructed them that they were not made sinful or righteous by the act of another. Jesus endeavored to teach the moral righteousness that relates to the improvement of mankind, and if ever wickedness cease from the earth it will be by moral teachings such as Jesus presented; such moral truths as will guide and direct us all to that higher power within our own souls that will clearly open to us the way of life and salvation.

Many a sincere inquirer after truth looks around him to see where righteousness can be found, and often feels discouraged. I wonder that there are not more of those who are called infidels, because of the unfaithfulness of some who are making high profession; but if such will turn into their own souls and inquire there, they will find that which will give them a clear understanding with regard to their position, and the duties which devolve upon them, obedience to which will bring them into a haven of rest.

The disposition to look around at others is wrong; it can do us no good. It is no matter how high a profession any may make,— though they may be as were some in the days of Jesus: "This people draw near unto me with their mouths, but their hearts are far from me;" and again he said, "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

We can all clearly understand this, and if we are true to it we shall enter into the kingdom of God, and if we

fulfill His will we shall know by experience what heaven is. I have heard men say that we must not put any value upon works; but we are called upon to exhibit our faith by our works,—are called upon to submit to the will of God, and to do the work that He gives us to do. Jesus placed Christianity upon faith and works. Works are the evidence of faith, and that faith which is right will produce works of righteousness. Work will produce that condition in which we are able to be instructed by the Spirit of God. The Apostle, after enumerating the virtues, all of which require work on our part, said: "for if these things be in you and abound, they will make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

We can see in the righteousness that we are daily called upon to perform, the continued evidence of the Father's love, the Father's care over all His children. He will be with us and around us, instructing us. Oh, my dear young friends, this may be the last occasion when we shall meet together, and I feel now to speak to you with regard to the course we should all pursue. I would invite you to come away from the follies of the world, and seek first the kingdom of God and His righteousness. Then you will have everything in its proper place that is needful for you. Then you may keep up to the standard which God has erected for you; then others will be induced to come to you and assist you; then will you go on in righteousness, improving and assisting in those reforms so much needed in our day.

Dear young women, and dear young men, you are soon to take the places of your elders; now is the time to

enter into the good work that is to form your characters for life, for they must be formed by yourselves under the power and direction of your Heavenly Father, and if you enter faithfully and earnestly upon the work you will not be ashamed to appear clothed with that character which He enables you to form, either among men or before your Heavenly Father.

I would say to you that in establishing a character it is very important that you be faithful and true to your own highest convictions of truth, that you perform and carry out all the obligations that are laid upon you; and when those around you see your integrity and faithfulness and devotion to the cause of justice and truth, the way will open for you to go forward in usefulness in life. I must repeat, men will have confidence in you and you will be led to labor in those works which are so important for the general improvement of mankind, for you are well aware that there are many great wrongs in the world that should be removed.

Many have been ruined by putting their trust in those who were not worthy and honest. Oh, my friends, trust not alone to human guidance, seek not for great wealth, but first turn to the fountain of all good in your own hearts, and that will lead you out of all discouragements; if you have a living concern on the subject of religion you will feel that the whole heart should be given up, and when everything is brought into that condition, the full and free offering will be pleasing to our Heavenly Father.

These offerings of devotion of our talents, if properly carried out in our own lives, will bring our souls into that condition in which they will be prepared to worship the

Father in spirit and in truth. There is a great deal said about the worship of God. Some make it to consist in praying and singing, but the true worship as I understand it is to carry out the will of our Heavenly Father. Those who visit the sick and care for the suffering and the afflicted, who are seeking to do all the good they can, as Jesus did, to the bodies and souls of men, give the best evidence that they are the true worshippers of God. If our hearts are filled with love to our Heavenly Father, no sin or impurity will ever attach to us, and we shall ever be found working with the Master.

This I call the true worship of God; and whoever they are, or wherever they may be, no matter how they may be considered by the world, the souls that are devoted to this true work become true worshippers, and their worship resulting from the condition of their hearts is acceptable to God.

Jesus gives the true definition of worship in that highly instructive interview with the woman of Samaria at Jacob's well. The people in that day were divided, as they are today, in regard to the places for worship, and he said to her: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is Spirit, and they that worship Him must worship Him in spirit and in truth."

Here, then, is the starting-point of all true worship, in devotion to the cause of truth, and the work carried out is the evidence that we are working with God, and the incense

of this will arise from our hearts, and we shall know the truth of the testimony of Jesus, "He that overcometh will I give to sit with me on my throne even as I have overcome and am set down with my Father on His throne."

Now, my friends, my heart is still drawn towards the young. I have been young, and I remember how my Heavenly Father's Spirit very early in life visited me, and I was sensible of the source whence it came. It has followed me through a long life, and I have devoted my soul to His work, and I have been instructed by it in regard to many things. I remember a conflict I had in my mind in regard to the grace of God; I was deeply troubled lest I might be in the wrong, but I endeavored to wait as patiently as I could, and I heard a voice which seemed to speak as intelligibly as did ever a human voice. It said: "Look to the present; the day is now! Walk according to the present light given thee in thy time, and let old things pass away."

That relieved me, because it came from the Divine fountain, and it spoke a language that satisfied my soul.

Now, my young friends, if anything is required at any of your hands, no matter how small in your estimation it may be, even to speak a few words to your friends, under the influence of love, do not be afraid to express it, do not withhold it, do not sit too long waiting at Jerusalem, for depend upon it, when the spirit of Truth moves within you you need not wait at Jerusalem any longer. The same anointing power that anointed Jesus to preach the Gospel will be, in a measure, given to you.

My friends, my dear young friends, I believe that there are those among you who are called upon the same mission

that Jesus was, "to bear witness to the truth." See to it that you do not keep back; come forward and declare that which is given to you, if it be but a word of encouragement to those who are ready to let their hands hang down through discouragement. Whatever it may be, keep it not back; you will improve your talents by being faithful. As you do this you will go on step by step and the truth will be revealed to you as you are able to receive it. When you have fulfilled one duty, another will be revealed to you, according to your wants.

Fear not men; be not discouraged by their criticisms, or what they may say. See how it was with Jesus; see what he had to undergo of persecution, even unto death. Take courage from this; take up the cross, be faithful, and you will be enabled to go on your way rejoicing. The cross that will be laid upon you will lead to the crown in the end, and as you go along you will have the consoling evidence that you are in the right path.

And now, my dear young friends, and all of you, in the love which knows no bounds, which looks upon you all as my brothers and sisters, as children of God, I feel to bid you an affectionate farewell. Farewell in the Lord. Be faithful in the discharge of all your duties.

You can now, in your first state, know these things, which if you are faithful will be opened before you one after another, bringing you up to that high condition that Jesus was in when he could turn to his disciples and say to them: "Be of good cheer, I have overcome the world." Trusting in the arm of Divine power, as he did, you will be able to reach the same standpoint of victory over all that can harm or destroy.

A SERMON DELIVERED AT BALTIMORE, MD.

ELEVENTH MONTH 19TH, 1885.

It is recorded in the Scriptures that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

This language clearly sets forth the relation which our Heavenly Father bears to the world; placing Him in a very different light from that in which He has generally been held and thought of with regard to the world. He has long been represented as being angry with the world, angry with sinners, even so far as to declare that He is angry with the wicked every day. But the language of the text sets Him forth in His true relationship; He is unchangeable, and has thus ever maintained Himself toward His creation. I am aware that this view contravenes what has so long been held forth by those who are called teachers of the Christian religion; but it is such teaching as theirs that has had a tendency to keep the world of mankind ignorant of the true character of God. In order to know this truth, we must bring the subject home to ourselves. "That which is to be known of God is manifest in man; for He hath shown it unto him," and He manifests and reveals Himself in every soul. This revelation is set forth in the Scripture as being "the true light which lighteth every man that cometh into the world;" so that we all have the light, and the reason why all are not equally benefited by it is because they are not all equally faithful to that which is manifested. We have also been frequently told that we suffer a disadvantage even in our

day, because of the transgressions of those who went before us. We have been taught that because Adam transgressed, death was brought into the world, and that we have all inherited the sin and penalty, being made responsible by our Heavenly Father for the wrong we never did; nor would He be reconciled until Jesus came into the world and suffered death, and shed his blood as an atonement. But, my friends, this is not Gospel; it is not an experimental truth; it was never taught by Him who was anointed to preach the Gospel to the people of the Jews. Jesus, so far as relates to his appearance among men, was like other men; was possessed of such a nature as other men; standing upon the same ground that they stood upon with regard to relationship to the Supreme Being, and being faithful on his part, he was anointed of the Heavenly Father to go forth and declare His truth to the people; that truth which was adapted to their state and condition. Here some may object and say, "Why, he was God himself; he was one of the three persons of the God-head, and therefore had all originally within himself that is possessed by the God-head." But hear his own testimony in regard to how he was commissioned. On a certain occasion he took the Book from the attendant in the synagogue, and read this passage from one of the prophets:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, and to preach the acceptable year of the Lord." After reading this declaration from the prophets, and returning the Book, he appealed to

the people, saying to them, "This day is this fulfilled." So far as his mission was concerned among the children of men, it was fulfilled in him. But I apprehend, my friends, he was not the only one, by any means, that was ever commissioned by our Heavenly Father for a similar work; for every individual that is anointed by the Spirit of God for any work, is anointed by and from the same fountain. Jesus was simply sent to the people of the Jews; he was not sent to the Gentiles; he forbade his disciples even going among them, declaring, "I am not sent but to the lost sheep of the House of Israel;" and it was for the purpose of calling them away from a dependence upon an outward work which could not bring them to that high condition set before the children of men, that they were called to come to a knowledge of and obey what we may call the Higher Law. I call it Higher Law because it is higher than that of Moses. The Law of Moses never could take knowledge of the state and condition of the heart,—it could only take cognizance of outward acts; and although a man's heart might be sinful in a great degree, yet if he carried not that feeling into action, this outward law could take no hold on him. If he in his heart really desired to take the life of a fellow-being, but did not commit the act, that law could not reach his case. But the law which Jesus called men's attention to is written upon the table of the heart, and takes cognizance of every act, of every thought. It strikes to the root, to the very foundation from which action springs, and is the work of the Gospel of Jesus Christ. There are not two Christs. I apprehend the expression, "God so loved the world that He gave His only-begotten Son, that whosoever believeth in

him should not perish, but have everlasting life," had no reference whatever to Jesus as a man. Jesus was the Son of God in the sense that "as many as are led by the Spirit of God are the sons of God." Hence there may have been in the world many Sons of God; but Jesus Christ, or Jesus, the anointed, in a spiritual relation, is that which more particularly concerns us. He was an example to the children of men which we may follow. But in order to become the true followers of Jesus Christ, we must come to the Spirit; we must come away from the letter; for the letter cannot profit any farther than to bear a testimony to the fountain of life, which fountain the letter is not. Jesus makes this clear when he said to the Jews, "Ye search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me, and ye will not come to me that ye may have life."

We can see by this that he did not mean to teach them that the Scriptures could give them life, but that they were profitable as a testimony-bearer to the life. This is the highest value of the Scriptures; for it is just as high as Jesus placed them. It will hold good even with regard to that which we call a Gospel ministry, which can go no farther than to direct us to the law, or to persuade us. Jesus went no farther than to persuade men; there was no power used to coerce men to enter into the kingdom of Heaven or to lead a religious or upright life; and our Heavenly Father has taken no other course to bring them to the right ground than by the persuasion of his love; and those who come to the possession of this love and live in it, are prompted to act for the good of their fellow-beings. They are engaged by the working of this spirit to persuade

in love in order to bring others into the same path of uprightness, which is just as far as ever men have been qualified to go.

Now, my friends, as there are not two Christs, we can be acquainted with but one. He is from everlasting to everlasting. I am well aware that men have gone so far as to tell us that Jesus was a Divine Being. He was Divine just in proportion to the pouring out of the Father's Spirit upon him. Divinity was revealed in him as it is revealed in every one of us just in proportion to our state and condition. So that to become acquainted with this Divinity, which is the true Christ, we need not be under the necessity of going abroad from ourselves and inquiring of others; neither with regard to what is the will of God concerning us, or what we shall do and believe in order to be saved. Our Heavenly Father calls for no faith on our part further than he furnishes evidence from which that faith is to spring, and the evidence that He gives us for the origin of our faith is His own presence; the revelation of His own Spirit within us. He is not a Being that dwells far away from men; but He manifests Himself in every heart. He is in Scripture declared to be love. "God is love, and they that love God, dwell in Him and He in them."

This brings the subject right home to ourselves. Now this Son of God that is given to the world, "that whosoever will believe in him should not perish, but have everlasting life," is not and never was an outward material man. Paul well understood this; for he found it to be true in his own experience, and he says, "When it pleased God to reveal His Son in me, I immediately became obedient to the heavenly vision, and no longer conferred with

flesh and blood." Can the thought be entertained for one moment that Jesus of Nazareth, with his flesh and blood, entered into Paul and dwelt in him? No, my friends; that same Son of God that was revealed in Paul may be revealed in every one of us just as soon as we bring ourseves into a condition to be profited thereby. And as we well know that the flesh and blood cannot enter into our spirits, we can clearly comprehend and understand this. What then is it that does enter in? It is Christ or the anointing of God in a spiritual relation to the souls of the children of men. Paul said, "Know ye not, brethren, your ownselves, how that Jesus Christ is in you, except ye be reprobates?" He could not have referred to the material man; but to the Spirit. He went farther and said, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me;" and after this he explained what he considered constituted the Christ of God. "But we preach Christ crucified, unto the Jews a stumblingblock and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ *the power of God* and the *wisdom of God.*" *Crucified* only when *we* set ourselves against the work of its holy influence. Here he traces it to the source of true divinity, "Christ, the power of God and the wisdom of God."

In those two *working attributes* of our Heavenly Father, by which He has organized all things, we see and understand *what the Christ is,*—that which is, when revealed in the souls of men, called the Son of God, because it is that which only proceeds from God the Father, and comes forth in the hearts of the children of men, the great spiritual truth, drawn in *striking parallel* with outward nature. We

see that these two *attributes* of God, the *power* and the *wisdom* of God, constitute Christ, which has not been and never can be separated from the Father, but are ever and continually going forth to perform the work that the Heavenly Father designs should be carried out. Here then is taken away all mystery with regard to the Christ; with regard to what is truly the Son of God as the restorer of mankind. This power and wisdom of God never has to be put to death, nor blood shed in order to reconcile God to man. God is never irreconcilable; He stands forever unchanged towards His creation. No matter how far men may stray from the path of rectitude, the Heavenly Father is not changed. He is not angry with sinners, as He is represented to be; He puts forth no power but that of love and tenderness. The pain felt by sinners at times for their evil doings, is put upon them by the *love* of God for the purpose of rescuing them from further ruin. We see the difference between that which is called the Gospel dispensation and the Mosaic law, which was ever ready to punish every transgression against itself, while at the same time it never did and never could reach that which was necessary to be restored and brought into a right condition, the conscience. Therefore it was necessary that the Jews should be brought out from under the Mosaic law and stand upon the same ground with the Gentile world, dependent upon the law of God. This was the Gospel which Jesus preached. It is this about which men now should be concerned, and to which they should call the attention of their fellow-beings—even the law of God; for it is to that law only that we are responsible before God; that alone which gives us a conscious sense of our condition.

If we give heed to this, no one is under the necessity of going to another and saying to him, "Know the Lord, for all shall know Me, from the least of them to the greatest of them." Here then we can have the divinity in us; the same divinity which was in Jesus, which he depended upon and trusted in the expression of his desires. He declared, "Of myself I can do nothing, but the Father in me doeth the work." Here was the work, not of his own ordering. He never so much as originated a doctrine or claims that one was ever originated in him as a man. "My doctrine," said he, "is not mine, but His that sent me, and if any man will do His will, he shall know the doctrine, whether it be of God or whether I speak of myself."

See how clearly he distinguishes between the power that acted in him and himself as a man! No language could make it more clear. Now what do we understand by this but that if any man will do His will he shall know of the doctrine, whether it be of God or not? When we come under the direction and leading of the same Spirit by which Jesus was led it brings us into the field of real experience, and when we come to experience this work through obedience to the teaching of the grace of God, we come to a knowledge of the things pertaining to Godliness. Then we are found in the right condition, walking with the Spirit of God and according to His will. Doctrines originating from such a source will bear judging and proving, whether they be correct or not, whatever may be the claim concerning them. We can see how clear and simple this teaching is, for the light, if we will have it, brings it so plainly before us that we may prove it. Thus our Heavenly Father has not left us without a way by which we may

know all things that are proposed to our consideration when we are called upon to believe them. They are all within the bar of human experience. When we prove a thing, we know whether it is good or whether it is evil. "Prove all things, and hold fast that which is good;" and the Apostle no doubt had this in view when he said, "We shall judge angels." It will bring us above the possibility of being imposed upon and deceived. It will bring us into a condition that we may be prepared to judge them. And why? Because we have by receiving God's grace brought ourselves into that condition of experience, that we may know whether the things are true or not. We all have with us the will of God if we will heed it. It is with us every day. His law is in us, and with that law is His will. It will not do to say that they are separated one from the other. So that if we are true to our own interests, we may know every day of our lives how our account stands. We may bring everything in us home to this fountain of unchangeable truth of God in the heart, and if we are true to ourselves, and listen to the voice that speaks in the heart, we may hear the voice of God—not expressed by vocal sounds, but giving us a clear sense that affects our choice and clearly sets forth our true condition. Now, in order to make this clear, we may turn to ourselves individually. If we have done anything which we consider wrong; if we have transgressed against the law of God, we feel condemned for so doing.

What is it that gives us this feeling? What is it that has told us that we have done wrong? No person upon earth but ourselves knows anything concerning the transgression, yet when we hear that voice in ourselves which re-

proves, that which judges us, we are unhappy under the sensation of it. This is nothing short of the presence or voice of God in the soul, speaking not by vocal sounds, yet speaking a language we understand. On the other hand, if we have done right according to our ability, and discharged our duty, we feel justified, and are approved and comfortable under the sensation of it. It is the voice of God that approves or disapproves what we have done. It is ever with us, and here we shall find that the judgment seat is set. We need not wait until, as men say, the angel shall blow the last trumpet, and all nations shall be gathered together and be judged. The Gospel teaches no such waiting; the truth of God teaches it not; but the judgment seat is already set in every soul. John understood this in his vision when he saw "an angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the earth, saying with a loud voice, 'Fear God and give glory to Him; for the hour of His judgment is come.'" A blessed thing for the children of men that this is the case, so that they may bring their thoughts, desires and designs, and prove that which is in them at this bar any day of their lives. We need not go on through this life ignorant, trembling, fearing, and doubting with regard to our condition, and what will be our fate in another state of being. I say, we need not go on thus burdened in our lives with such thoughts and fears, but we may bring our acts here, where conscience keeps the record, and if there is anything wrong, if anything is entertained in the heart that makes us unhappy, let it be judged, and if we find there is nothing against us, nothing sinful that gives us painful sensations, but feel justified for

the course we have pursued, we need have no fears; we need entertain no doubts; we need not go laboring under the disadvantage of a belief that there is a great mystery in the religion of Jesus Christ, and that this mystery can only be understood and taught by those who have been educated in theological schools, and thereby have got a qualification to go forth and preach the Gospel. My friends, no man ever gained a qualification to preach the Gospel of Jesus Christ, which is the power of God unto salvation, from any such source or in any such school; they only gain that qualification and that gift from the Father Himself. And this expression, that "no man ever became qualified to preach the Gospel from what he learned in theological schools" (a system which now largely prevails in the world), I will compare with the way and manner in which Jesus taught the people that they should receive their qualifications to go forth and bear the glad tidings of peace and salvation to men. After he had brought them by his teachings as far as external testimonies could be of use to them, he told them it was expedient he should leave them and go away. Why so? Because while they were looking for his instruction to give them a qualification, they were overlooking the evidences of God's own presence in their hearts. He therefore told them to tarry at Jerusalem until they were endued with power from on high, and when the Spirit of Truth should come upon them, it would lead them into all truth. And by the teaching of this Spirit they were qualified to go forth and declare to the nations of the earth the glad tidings of peace and of salvation. Now you can see the contrast between the two systems. We can choose which we will; but true and essential and

substantial experience will decide in the favor of the teachings of our Heavenly Father through His anointed Son, Jesus Christ, who came according to his own testimony to bear witness to the truth. "To this end," said he, "was I born, and for this cause came I into the world, to bear witness to the truth."

And important indeed are the truths to which he came to bear witness. If men would give heed to the principles to which he testified and the precepts of life and salvation which he declared it would make a radical change in what is called the Christian world; it would change the habits of men; it would change their preferences; it would bring them away from a simple outward profession of religion to the experimental knowledge and working of the grace of God in the soul; it would bring a change so that man would be restored to the primordial condition in which he is represented to have stood at the Creation, before human inventions had arranged and introduced the many systems which have been brought forth in regard to the way and manner of God's dealing with his children and the relation He bears to them. The relation which our Heavenly Father bears to us is Love. In carrying out that view, Jesus in his testimony made use of a great many excellent proverbs and precepts to bring the truth before the mind of the people. He set it forth so clearly that every one can comprehend the nature of the Gospel. He was anointed to declare the truth among men, and he simplified the moral part of his religion down to a very few words; it is contained in a precept which he gave: "All things whatsoever ye would that men should do to you, do ye likewise so to them; for this is the Law and the prophets."

All that was valuable in the moral Law, all that was of any worth in the prophets, is comprehended in this precept. It expresses the whole human duty of man. It sets forth clearly the fact that moral righteousness is widely contained in the religion which Jesus came to set before men, both by his example and by his precepts. You can observe if you will that the very burden of his teaching was in that direction. Good works were necessary. It was good works which furnished the evidence of the state and condition of the heart. There are various faiths and beliefs, but that faith the evidence of which is not furnished by the Father, is not pleasing in his sight; he only accepts that which he begets by his own presence in ourselves, and as we turn to and receive this presence we will be reassured, and in proportion to our obedience to the evidence will our faith be. It works by love to the purifying of the heart, and is that by which we overcome the world. Here, then, we can see that it is not that which is borrowed, or all of that which comes down over the waves of time, through the traditional teachings of men, however high it may be stamped, or however much it may be valued by men, that answers for proof. We do not want truth only at second-hand. We must know it afresh to realize it; it must have a growth in us like the growth of a plant in a good soil, springing forth from the evidence which God furnishes. This is the faith we stand in need of. We have abundant history of the steadfastness of those who have had this faith in them in carrying out the work before them; the testimonies of the truth of God; those words and works which will be beneficial to the children of men.

Jesus, in setting forth his religion of moral justice and

brotherly love, brought out this parable (see Luke 10: 30): "And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." In this case we see that neither the high standing of the church dignitaries, nor yet the Jewish prejudice against the Samaritan, affected Jesus in his judgment of the case, and even the lawyer could see the point, as appears in the sequel. But mark—the question was, "What shall I do to inherit eternal life?" The answer was plain and decided, referring to the conduct of the merciful Samaritan, "Go, and do thou likewise."

Let us study well the picture drawn by him who was without sin, and who was filled with heavenly wisdom. Let us repeat it. A man journeyed from Jerusalem to Jericho. He fell among thieves, was wounded and robbed and left half dead, a condition, we all know, in which he could not help himself. By chance a priest came that way, who, though he looked upon him, had no sympathy, no brotherly kindness, nothing of the kind; his heart was not at all touched—he passed on. By and by there came along on the other side another church dignitary. He looked upon him also, but had no compassion on him, and passed on. At length there came along a Samaritan. These people had no dealings with the Jews. A sort of partition-wall had on some account arisen between them; they were divided one from the other. But here was an individual whose heart was touched, whose feelings were reached, who had brotherly kindness. He took care and provided for the unfortunate man. Now, my friends, contrast the conditions. The priest was provided for in his

church. All things that he stood in need of as to the outward were furnished him. He could go through the ritual and the ceremonies that were a part of the worship of his church; he stood in a high religious position among men, yet was so void of that which was valuable in itself, so far was he from carrying out the precept of Jesus of doing unto others as we would have them do unto us, that he took no notice of the stranger who was suffering.

On another occasion Jesus divided the human family into two parts. To one of them he said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye fed me; thirsty, and ye gave me drink; naked, and ye clothed me; sick and in prison, and ye came unto me." Mark, my friends, this was moral work, moral goodness, moral righteousness. Those addressed desired to know when this occurred; they were not conscious that they had done any such thing. They were like the Samaritan; what they had done they had done for the benefit of those who were suffering, and not for the praise of men, nor for the accumulation of wealth, nor for prominence before the world. They could only feel free in their own spirit when they had carried out the love of God into action, into the moral work to which their hearts were prompted. He told them, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." Now we can see, my friends, what we are to be engaged in in order to do the work of God. If we are engaged, in love, to assist our fellow-beings in suffering, engaged to do them good, engaged to hold forth righteousness by example, we are workers together with God, we are doing His work, we are

with Him. But there was another class, and it was said to them, "Depart from me." They questioned why they should be rejected. The answer was, "When I was hungry, ye fed me not; when I was thirsty, ye gave me no drink; when I was naked, ye clothed me not; sick and in prison, and ye visited me not." They wished to know when this occurred. He said, "Inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me." This was just the case of the priest and the Levite. Now, my friends, you can clearly conceive where the allotment of such must fall. They certainly could not inherit or receive the blessing which Jesus pronounced; they must take their position upon the other hand; those only who have done these works will receive it. "He that hath ears to hear, let him hear."

A simple profession of religion, my friends, no matter how high that profession may be, will not make us Christians any more than the simple observance of an outward law made the Jews Christians. The Jews refused to come to the knowledge of the truth; otherwise, with regard to their spiritual condition, they stood upon the same ground with other men. They felt bound to carry out their law, being very much attached to it, because in that law they believed they had eternal life. But Jesus taught them that there was something better; that the Law, so far as it was useful, bore a testimony to something higher. Likewise men may make a profession of the Christian religion; they may go through the rituals and ceremonies attending it as an outward form, and yet they may be very far from becoming Christians. It is only as we come to an obedience of the higher law, which we find revealed in our hearts,

that we have the truth. We must come away from outward things, from outward circumstances. Even doctrines are not necessary, any farther than they arise in our own hearts, from our own experience, as we walk in the path of duty. It is very unprofitable to adopt a certain set of doctrines, conclude that we believe in them, and suppose that by thus believing we shall be saved.

Religious teachers have long taught that unless we believe Jesus came into the world to suffer death and shed his blood for our redemption we cannot be saved; but Jesus, in declaring and in witnessing the truth of God among men, never taught such a doctrine. He never held up any such view. He never taught the doctrine, that has so long been sown broadcast through Christendom, that Adam transgressed, and all the following generations are in a state of death and corruption because of that sin. He never taught that men sinned and died in Adam thousands of years before they were born. We do not know that he ever alluded to Adam by name, or in any other manner whatever. He never taught men that they sustained any loss from any such source; but he appealed to them directly, declaring that they had in them all that they stood in need of in order to fill their proper allotment in this probationary state; that that which would assist them in their work, and would become their strength, their power, and their wisdom, was within them. He taught men that they must stand upon their own ground of accountability for that which was committed to their care; that they should not suffer because of the transgressions of others, but that each should be responsible for the improvement of the talents committed to himself. We know, in the parable with

regard to the talents, how clear this is made. Men have a variety of talents; but he that has but one talent, if he is faithful in improving it, will be just as happy, just as well satisfied, as he that has five talents and is faithful in improving them. Because it is in proportion to that which is given us that we are accountable. He who has but the one talent, if he improve it, will stand upon equal ground of enjoyment with the one who improves his five talents and gains ten. This may seem to be almost a paradox, but a figure seems to come up before me with regard to it. The Jews, as they were journeying from a land of bondage and darkness to a land that flowed with milk and honey, were fed upon manna; they that gathered much had nothing over, and they that gathered little had no lack; each gathered according to his need. I have also compared it sometimes to a table set for a multitude with food that was furnished and adapted to the appetite of each one, all of them partaking, some of more and some of less; yet all would leave that table equally satisfied. So it is, my friends, with regard to the improvement of our talents. If we have but one, and we improve it, we shall be as well satisfied as the man that has improved his five. We are but to discharge our duty as it is set before us, and it will bring us safely through this state of being. It will bring us to enjoy Heaven in this present life; for to be acquainted with the kingdom of God we need not wait until the curtain of this life is closed. It is the privilege for every soul here. Our first condition is an inherited Heaven. We come into the world in an innocent state, notwithstanding that dark doctrine with regard to our death in Adam. Jesus made the matter plain in declaring the truth as it

was set before him by his Heavenly Father. He said: "Suffer little children to come unto me, for of such is the kingdom of Heaven."

This is an inherited Heaven. And Heaven, we know, is not a dead but a living state, in which the soul is alive in the life of God. There is no partition wall between Him and that innocent soul which He has created, but purity and unity with Him are the condition of all who come into the world; and as we have all once been children, we have all inherited Heaven, and might have retained that condition of unity with the Spirit of God had we so elected. When the law becomes developed within us, then begin our responsibilities; then is the time of making our election with regard to our course of life, and if, while we retain this state of purity as inherited from our Heavenly Father, we choose to obey the law of God, we may go on advancing higher than mere innocence and purity of soul; we may come into this moral work, this moral righteousness, which Jesus taught the necessity of. I have alluded to the way and manner in which it may be carried out, and when faithfully done on our part we come into possession of an experimental knowledge of the religion of Christ. The religion which he taught was beneficial and necessary for the children of men; it was a religion that all might experience; that all might be instructed by, and insures to us the grace of God, which it is declared bringeth salvation unto all men, teaching them the denial of all ungodliness and the world's lusts; that they should live righteously in this present world, and promising if they did this they should receive the reward of peace and joy in the Holy Ghost even while in the body. Not but that there is

another and higher state beyond this. This is the first condition of which we have any knowledge, and no doubt, when we pass from this world, we shall, so far as relates to the spiritual part of our lives, go into a higher state. We do not know, we have not been instructed largely with regard to that future. We do not know how it will be with us, or in what manner we shall exist; but we all seem to have hope of a life beyond the grave. We all have a desire for a future state and condition. And this, my friends, is one of the greatest evidences furnished us here. We see, wherever there is a natural want placed in any being by our Heavenly Father, there is something set over against that want which will satisfy it. This desire for a future state, with an eye to it and a hope for it, is almost, if not quite universal, throughout the rational creation of God. This is, therefore, a natural want placed in man, a natural feeling, a natural desire; therefore I have no doubt that over against that want there will be a response which will be realized and we shall pass from this to a higher state of being. That Father whom we have served faithfully here will not forsake us as we pass through the valley of the shadow of death. I do not look upon death as an enemy, by any means, to man; it is but the change that necessarily takes place with us all; it is a friend, and it is so felt by many, under various circumstances; they feel that it would be to them a favor if they could be privileged to pass away, and are patiently waiting for their time to come. They are ready and do not fear the change. But there is an enemy, called death, the result of sin and transgression, which is indeed to be dreaded. That death man makes for himself, and brings the sting of it upon himself by wilful sin and trans-

gression. "Let no man say, I am tempted of God; for God cannot be tempted, neither tempteth he any man; but every man is tempted when he is drawn aside by his own lust. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." This does not refer to the death of the body; but to the separation of the soul from Divine harmony. By bringing this condition upon ourselves, we cut off the benefit which would result from receiving the flowing forth of the Father's Spirit in us; for His Spirit cannot be in unity with us while we are in a state of sin and transgression.

This death is the greatest and the last enemy to be destroyed. But there is a possibility for man to arise from the power of this death. As he has had the power to bring it upon himself by his own choice, he has also the power by means of his own choice to experience a resurrection from that state, to arise from it by ceasing to be the servant of sin. This may seem to be a strange view to us. Mark another expression in the Scriptures: "Awake, thou that sleepest; arise from the dead, and Christ shall give thee light." It would be but a mockery to us, my friends, to appeal to us in this way if we had not already the power to arise from that dead state. "Awake, thou that sleepest; arise from the dead, and Christ shall give thee light."

There is a great work to be performed on our part, and as we perform that work we shall, if we have strayed away from the path of rectitude, be brought again into the right path; we shall be brought into the path of light, which in the Scriptures is called the true light that enlighteneth every man that cometh into the world. It is to

this that I desire on the present occasion to call your attention. Let us meditate upon the subject. Let us exercise our reason; by no means lay that aside. Some have gone so far in their religious teachings as to say that we must not make use of our reason. Why not? It is the gift of God to us, and He intended we should use it. In appealing to men, he said, "Come, let us reason together." Hence it does not seem as if he designed that we should ignore or lay it aside. "Come, let us reason together." How does he reason with us? He appears in us by his light. He appears in us by his love. He appears in us by the call to come to him. And we, on our part, when we open our hearts to his light and his truth, reason with him. If we reason rightly by the light of the truth that he gives us, it will bring us to the same conclusion that Jesus arrived at in his great moral testimony and precept, when he said, "All things whatsoever ye would that men should do unto you, do you even so to them." Try it, my friends; see whether our reason would not reach that point; whether it would not teach us that it was right for us to consider the good of our fellow-men. Rightly directed reason will not teach us that war is right; but wrongly directed, it would bring us just where it did the Jews. They used their reason, but not by the light of God's direction; they reasoned, "If we leave this man (who teaches a non-resistant religion) alone, the Romans will come and take away our place and nation." But with all their care in putting him out of the way, it did not save them as a people. That which they dreaded as the result of his presence and teaching came upon them. Now, my friends, it is my belief that had they received him, had

they fallen in with his precepts and carried them out in their lives, they would have been protected and preserved. It is not probable that the Romans would have been worse than were the red men of our forests, as they were found in this country when white men came among them. These people, when they have been met by the principle of justice and of love, have fallen in with it. It has reached that nerve of the soul in them which all rational beings have. We have a striking instance of it in the case of William Penn, when he had gained a charter from King Charles for the province of Pennsylvania. He was coming among a people that were called savages and barbarians, and was cautioned that he ought to be careful how he trusted himself with them. He went as a simple man among them, without military equipment or anything of a martial character whatever. He simply appealed to them. As he spoke to them in a spirit of love and justice, calling them his brethren, allowing that they stood upon the same ground with regard to their accountability to a higher Being as himself, and that their rights were equal with the rights of other men; that they should have that which justly belonged to them, that the country which he had bought of his king he did not consider as being his own until he had paid them their just due for it, for he considered them the rightful owners of it—they became his friends; and although they came there armed, not knowing what would be the result of the council, it is said that as he proceeded they laid their arms aside, and for the first time probably in their lives tears were seen to course down their faces. Thus when appealed to in justice and in love, it was found that in those untamed natives of the forest

there was that which was susceptible of the impression of the Divine law.

They had their view of the great Spirit, and they had a different manner from the white man of expressing their views of Him; but in reality it amounted to the same thing; which proves that like ourselves, who are making a profession of Christianity, they hope for a better condition and a higher state. Now this spirit of justice, as exercised by Penn, would do away with war; but the present general practice of the Christian world will never accomplish such a change. There are those who are engaged in trying to procure for the nations what is called peace. On the other hand there are those who appeal to the Old Testament as evidence that God once justified and instigated wars, setting His own children to destroying each other. But, my friends, I apprehend that the charging of wars to God has been entirely of the creation of men. They had supposed that God was a being like themselves, possessed of like passions. When they were tempted to fight and destroy their fellows, they called on God for help; when they gained a victory, they gave Him credit for it. And so it has been in our own day. In the civil war of our own country you well know that chaplains attended the armies upon either side, and that they prayed for the interest of their respective causes to the same God. When a victory was gained by one army over that of the other, great praise to God by the victor was given for giving them the victory. Now, my friends, there is nothing of the religion of Jesus Christ in all that. It is not reasonable to suppose that our Heavenly Father ever excited or incited men to make war upon and destroy each other. He sent Jesus on a mission

of love to men, and he declared that his mission was to save men's lives and not to destroy them. In that memorable Sermon on the Mount he said, "Blessed are the peacemakers, for they shall be called the children of God." If the children of God are peacemakers, then God himself is a peacemaker, and if He was a peacemaker at one time, He was always a peacemaker; for His own declaration concerning Himself is, "I am the Lord, and change not." Now I know that these views contravene those in which we have long been educated, and which no doubt many of us believe to be true. But, my friends, when we come to the teachings of the Gospel of Jesus Christ and submit to become instructed by them, it will bring us to depend no longer upon these outward and hurtful things. Let us lay them all aside and come home to the light of the present day. So far as relates to limitations imposed upon men by what are called creeds, have they ever benefited the world? They have limited those who have adopted them mind and heart; but what has been the result? We really stand in need of nothing more than simply the light of truth in our own day; in our own time. If we obey the light, we shall see our path of duty clearly and walk safely. The truth of God, which is in other words the Gospel, is the word of God, not outwardly a book, but that grand reality which Jesus referred to when he said to his Heavenly Father, "Thy word is truth." That word speaks in every heart; we may know it every day of our lives; for it speaks in a language adapted to our individual states. It will teach us, it will show us our condition: it has a language for those who are discouraged to come up higher; to those who are exalted too highly in themselves to come down from thence

to a state of humility; to those who are faithfully walking in the path of duty to continue on; to the sinner, that he cease to do evil and learn to do well. We have it with us. We need not counsel with men for it. We need not, with regard to these things, have any man teach us; but the anointing, which is from Him, will teach us that which is the truth and no lie. Hence, when it opens before me, I appeal to my fellow-beings as rational beings, possessed of reason, to come away from that which is not food for the spiritual man.

Earth has never produced material that could feed anything in man but the outward physical being; he is of the earth earthy, and to the earth he must return. After we have accumulated all the wealth we thought we stood in need of, and much more; after we have attained to the highest station that men can confer upon us, when we come to sum all up, the language seems to arise, Is this all? All of earth cannot satisfy the something within. There is a void there. Solomon found it to be so, and he was in a condition to accumulate everything that could contribute to the pleasure of the heart of a king; but after proving them, they all failed to satisfy him, and he declared them to be vanity and vexation of spirit. Do we not learn that the food which will satisfy the life within must be of a spiritual nature? That which comes from the Father and which becomes the life of the soul was represented by Jesus as the spirit that quickeneth when he told them that his flesh and his blood profiteth nothing. There has been great dependence upon the blood of Jesus that was shed upon the cross at Jerusalem. Jesus never taught there was any virtue in it whatever. He never taught them

there was any spiritual virtue in his flesh or in his blood. His work was wholly done before he was crucified, at which time he said to his Father, "I have finished the work which Thou gavest me to do." Did he not know when his work was closed? Did he not know better than any other man or congregation of men? So far as relates to his flesh and his blood, it could have no power to wash away the sins of men or restore them to God. He said to the Jews, "I will give my flesh for the life of the world." They could not understand how it was possible that he should give his flesh for the life of the world; but he went further, and spake a still greater mystery to them when he said: "Except ye eat of the flesh and drink of the blood of the Son of Man, ye have no life in you." At this some became so discouraged that they turned away and followed no longer. They did not understand that his *substance* and *life* consisted of the *Spirit;*—for what, to one like him, was the earthly material nature save as a servant for his great work? But he soon explained his meaning by saying to his disciples, "It is the *Spirit* that quickeneth, the flesh profiteth nothing." Notice how he used the terms *flesh* and *blood* together, and how dark the saying would be if taken literally; but how clearly he explained the matter, and settled it forever for all who *believe his words*, when he said, "The flesh profiteth nothing, it is the Spirit that quickeneth." This was what he meant to call the attention of men to, even to the Spirit of God—that Divine Power revealed in the soul.

Now I know that this sets forth salvation by Christ in a very different manner from that in which the Christian world seems to hold it and as it is taught by them. But

whom shall we believe? Shall we believe the testimony of God through that Son who was anointed to declare his truth, or shall we take the theories of the churches of men, contradicting fully and completely the testimony of Jesus Christ? I know this is plain language. I do not know why this subject should come before me, as it has this evening; but as it has come before me, I have set it before you, though, as I am aware, not in a very clear manner. My health is very delicate, yet I have sufficient strength to declare those things that are open in my mind. I learned them not from men; but what knowledge I have of them, I have obtained in the school of Christ. As I gave up to that teaching, it brought me to what is called the Cross of Christ. I then found where was the garden of Eden, where was the Garden of God, where was the Lord's vineyard:—simply the heart of man. In the heart—or, in other words, in the accountable, rational soul of man—must the work be done; there must his passions and powers be trained and taught to keep their proper places, so that each and all shall harmonize together, and fill the allotment appointed by Divine wisdom. Naturally there is nothing sinful in man; if he sins, it is a matter of his own choice—else he would not be responsible. God never created in him one passion or one power amiss, and sin never came into the world through any other door than that opened by the *perversion* of some of the blessed gifts of the Creator.

Now, my friends, I leave these things with you. It is most probable that this will be the last time in a public way that you will ever hear my voice; for considering my age and circumstances, it is not very likely that I shall ap-

pear among you again; but this is in the future. Whether I do or not, may you and I so live during the remainder of our time on earth, that we may be prepared to go hence rejoicing, prepared to meet in another state and condition where nothing can hurt or destroy, where we shall see as we are seen, where we can sensibly enjoy the presence of our Heavenly Father, where there will be no partition wall of sectarianism between us, where the soul will be truly alive to that power which even now quickens it in those who are willing to receive it. And now in that love which knows no bounds, I bid you an affectionate farewell. There is no mystery with regard to true religion. Our Heavenly Father calls for nothing at our hands but that which He first makes plain and clear, bringing it down to the comprehension of our understanding; so that we need not be searching after learned explanations of spiritual mysteries. "Things revealed belong to us and our children; secret things belong to God." Let them remain secret things until we bring ourselves into a condition prepared to receive them, and as we are prepared we shall receive one revelation after another as He opens them out of his treasury. It is written, "Eye hath not seen nor ear heard the things which God hath prepared for them that love him." Neither has it entered into the hearts of men to see the good things that are in His treasury. Must they all remain in that store? Then the inquiry comes, Why are they not dispensed more generally? I answer that He dispenses from that store just as fast as we are prepared to receive and to profit; as fast as we take a step higher, they will be given us to understand, just as Jesus taught his disciples. He said to them, "I have many things

to say unto you, but ye cannot bear them now." Why not pour out the whole blaze of God's truth to them at once? Because it was necessary, in order that it should profit them, that they should prove it by experience; that they should get it step by step, like the child learning his lessons at school, commencing with the first principles of the language. Higher and higher, day after day as he advances, and in proportion to his progress will the judicious teacher mete out to him larger and more advanced lessons. It is just so with the teaching of the Gospel of Jesus Christ. It takes us in our infant or child-like state, and as we are faithful we advance; and it is possible, my friends, for those who are sufficiently faithful to attain to that high stand that Jesus reached when He declared that he had overcome the world, and this overcoming of the world will entitle those who are faithful with him to occupy the same condition with the Father that he occupies. This may seem to be a strange view to us; but mark that message which was sent back to the world through John: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in His throne." Here you can see that those who overcame as he overcame occupy the same position with the Father that he occupies. See how clear and how plain this is. In gaining the victory over self, man can attain to that state. It is a privilege set before all.

Now in that love which, as I have said, knows no bounds, in that love which flows freely to all, with a desire for the welfare of all, not concluding that those who are members of the Society of which I am one have any higher privileges before our Heavenly Father than have other

people, I bid you farewell. I suppose that of the divisions that have occupied men and formed them into sects, nothing is known in Heaven. Those that have pure hearts and clean hands, wherever they are, whether Jew or Gentile, or whatever name they may bear as to the outward, are alike confessed before the Father which is in Heaven. The church of God does not consist of the one or the other denomination, nor in the multitude of doctrines; but of those who live upright lives. Those who make use of that power of God called the Cross of Christ (which is not cruel or harsh, but which is designed to lay a proper restraint upon our actions and powers), can see the propriety, as well as the great wisdom and goodness, of our Heavenly Father in giving it to us. Jesus found it necessary in his own life to take up his Cross and restrain his own preferences that all in him might be brought to coincide with and run parallel to the will of God; for he came to do the will of his Father. And it is for the same purpose that every one of us has come into the world, even to do the will of God. And that will we can find nowhere else, concerning us as individuals, but as he reveals it in ourselves; and there, if we seek it, we shall find it.

SERMON DELIVERED AT FARMINGTON.

FROM NOTES TAKEN BY ANNETTE GARDNER.

It is a faithful saying and one worthy of all acceptance, that "Jesus Christ came into the world to save sinners." Not to save them in their sins, but from their sins. There seems to be a diversity of understanding among professing Christians concerning the nature and limit of the mission of Jesus, and likewise as to whom he was sent. There has not been found, and probably never will be found, a safer way, a surer way in which to gain a knowledge of it than to take the testimony of Jesus himself, who declares, "To this end was I born and for this cause came I into the world, to bear witness to the truth;" and taking subsequent evidence into consideration, we know this expression included his great work for all mankind. But personally and for the time then being, his mission was declared thus: "I am not sent but to the lost sheep of the house of Israel." Thus he "was made under the law to redeem them that were under the law;" nor do we learn from history that he ever left the land of his birth, the country of Palestine.

Why was it necessary that Jesus should renounce the law of Moses? Simply because those concerned with it had outgrown it; it lacked the power to meet the requirements of man's condition, could not reach the heart. A man might desire to commit a sin, but, lacking the ability or opportunity, fail to do the deed; yet he was a sinner all the same. The outward law could not touch him, it could not make him a safer or a better citizen. Some-

thing was needed that would reach his case. The mission of Jesus was to call the people's attention to a higher law, written not on outward material, but by the spirit of God upon the heart; this alone could cleanse, this alone could quicken the germ of truth into a healthy growth, causing it to produce fruits of righteousness and peace.

And to-day, my friends, neither history nor laws of men nor creeds of churches can give us a true and saving knowledge of God and his requirements; we must look to a higher source and learn that "that which is to be known of God is manifest in man, for he hath shown it unto him." Just as our knowledge of the outward sun is gained through the medium of its own light and heat, so do we know God through the revelation of His attributes to our spiritual natures, giving us an understanding of spiritual things. The mission of Jesus was to teach this important truth to the Jews and through them outwardly to the world; and through him spiritually the world is learning that the Divine attributes,—light, mercy, grace, power, wisdom, truth, love, all perfection, all goodness,—must come from the source of all good, which is God, and that mankind can receive these blessings only by the lovingkindness of the Father, and that they will be given in proportion as we are ready on our part through humble obedience to Christ to receive them.

He came to teach man that the religion adapted to his wants consists not in profession, theory, or barren creeds and ceremonies, but in humility and sincere and willing obedience to the Father's word. He has formed the human heart, as it were, like a garden to be cultivated. It must be cleared from briars and thorns and useless weeds,

and must be enriched by our own rightly guided labor, that the seed of life may spring up and grow, bearing fruit abundantly; and the fruit will be grace, light, love, righteousness, even until we become perfect in our sphere. "Be ye perfect even as your Father in heaven is perfect."

He came to teach men that God must be known by individual experience if at all, and that heaven can be entered through "Christ, the door," by the Divine anointing of truth, the revelation of Christ, the Spirit. Said Paul, "Know ye not, brethren, that Jesus Christ is in you except you be reprobates." If we would read the history and words of Jesus as given in the New Testament, with minds clear of the bias of traditional teaching, using God's gift of reason, enlightened by His Spirit, as a medium of knowledge, all mystery on the subject would disappear; but men seem to pass by his testimony concerning himself, and over the statements of others, holy men of old, who were witnesses of his words and works, and to turn to those "blind leaders of the blind" who have surrounded him and his teachings with mystery and darkness. Let us rather seek wisdom of God, who "giveth liberally and upbraideth not," otherwise we meet with loss.

When one newly awakened inquires, "What shall I do to be saved?" some will say, "Look to Jesus upon the cross shedding His blood for you, claim its merits, and you are saved;" "You must believe in the Trinity," "you must be baptized with water," "must be dipped," "must believe that every word in the Bible is the Word of God," or perhaps, "Don't trouble yourself; God has predestined that all must be saved." Oh how these things bewilder the poor, trembling seeker after truth; nothing in

it all points to practical righteousness; but if he appealed directly to Jesus of Nazareth, the answer would be, "Not all that say unto me, Lord, Lord, shall enter into heaven, but they that do the will of my Father which is in heaven." And in Revelation, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before His angels." Also, "Him that overcometh will I make a pillar in the temple of my God, and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." And, "To him that overcometh I will grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne."

He did not say that outward blood shed by cruel men upon the Roman cross will save or cleanse the sinner, but the spiritual life, represented by blood ("the blood is the life thereof") will cleanse and save. We know this could not have referred to the material blood, and yet many of the religious leaders of the people have clothed this grand picture of spiritual work with carnal ideas until many earnest but inexperienced seekers have turned away from the right path to their great loss. But what can be done for them if their professed teachers lead them into the dark? Oh, my inquiring friends, look not to men, but look to Jesus, who came to teach the truth, to speak the words which his Father and your Father gave him to speak, and thus to save that which was lost. Study his words and you will find clear and practical directions by which you may at-

tain salvation. "Do the will of my Father which is in Heaven."

But how shall we know the will of God concerning our individual duties? The Master gave very plain directions as to our general walk in life, and if we will hearken we shall hear the still small voice in our hearts concerning peculiar duties, for did he not promise to send the comforter, even the Spirit of Truth, that shall lead us into all truth? He will never fail to give us what we need of the Spirit for our personal guidance if we are prepared and willing to receive it. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed." His will and his law will be found together. Jesus taught inquirers to work, to improve their talents for themselves; he did not offer to do it for them. He charged them to walk in the light while they had the light, and to beware lest they lose the light by neglecting their duty. He told them to seek the kingdom of heaven. He did not encourage them to expect he would save them while they stood idly by; but they were to enter into his vineyard and labor; they were to take up the cross and follow him. It was not to work that perisheth nor to man that passeth away that he called them, but to the example of virtue and self-denial he set them, and to the Spirit that would be with them to the end of the world,

and to "the word of the Lord that abideth forever." And as they were taught by "the word of the Lord," they were able to distinguish between the Fountain of Divine life and the instruments that have been baptized into life by the anointing or working of the Spirit.

Mark the invitation: "Come unto me all ye ends of the earth and be ye saved." He does not say "Ye shall come and henceforth I take from you all responsibility, all free agency." Nay, such a state would not be a blessing to man, who is made "a little lower than the angels." But His invitation is given to all; accept it *now* and know how great and marvelous, how sweet and blessed is His salvation. "God is love." He does not afflict men but for their good; other afflictions and many sorrows they bring upon themselves, but His work is always one of mercy and love. And if He cuts them off at last, if the door is finally closed against them, it is because they are unfit to occupy a place in His kingdom.

But God has said, "Come, let us reason together." And on his part is presented light, truth and love, in fact all the attributes that can find a home in man's soul, while on our part we must respond in humility, trust, stability, perseverance in devotion of life to His will, which is but another term for giving up to His guidance, as a vessel would to its pilot, and being tenderly led in the way of life. My friends, surely there is no mystery in all this.

In regard to the doctrine of the Trinity, let us consider, that while many teachers call on us to believe that there are three persons in the God-head, viz.: God, the Father, God, the Son, and God, the Holy Ghost,—I say let us consider what Jesus Christ, the teacher sent from God,

said about it. Also concerning that darker doctrine, that the second person of the Godhead had to die upon the cruel Roman cross in order to redeem the world, or in other words, to make it possible for God to forgive repenting humanity. Such doctrines as these, if pressed upon a convert who has a mind of his own, any sense of mercy, justice or love, or any idea of the unlimited power of the Almighty, will be apt to turn him away from seeking the truth in Christianity, and he will become either an independent thinker or a disbeliever altogether in the Christian religion.

First, in regard to the doctrine of the Trinity, let us study the fifteenth, sixteenth and seventeenth chapters of St. John. We here see the fallacy of the popular belief, at the same time the beauty and the glory of the unity of Jesus with the Father on the one hand, and of Jesus and his friends on the other. It is made very clear, "They are not of the world, even as I am not of the world." "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself that they might also be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word."

"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given unto me, I have given them; that they may be one even as we are one." What means "that they may be one even as we are one"?

He also said that his Father was greater than he. "Then answered Jesus and said unto them, Verily, verily,

I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." And many other declarations there are in very plain language. He declared that the works he did were not his, but his Father's; he depended upon and prayed to the Father—"To my Father and your Father, to my God and your God." He was the son of Mary, "made in all things like unto his brethren." "He grew in stature and in favor with God and man," "He learned obedience by the things which he suffered," and he was made perfect through suffering.

If the convert should ask questions on these points,—if he should ask, "Was there ever a time when God was not perfect?"—what answer would be given? Moses said to the Israelites, "A prophet shall the Lord your God raise up of your brethren like unto me; him shall the people hear. Jesus said, "Moses wrote of me." Philip said to Nathanael: "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, son of Joseph." Jesus said of himself, "To this end and for this cause came I into the world, to bear witness to the truth." "Of myself I can do nothing, my Father in me doeth the work." "As I hear, I speak." "My doctrine is not mine, but His that sent me; and if any man shall do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

In doing the work of God he had the knowledge of the truth, which always corresponds with the will of God.

Regarding his call and qualification for the ministry, he says, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel, good tidings to the

poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And this is the case of the true gospel minister in all places. If Jesus is acknowledged as our example, let us study him as he is, that we may learn the lesson well; it is an important one. Innocent, pure and moral in his conduct and relations, knowing the mission on which he was sent, yet he moved not in the work until he was called and anointed by the spirit of God.

We see by the testimonies of the Bible concerning Jesus that "he was made in all things like unto his brethren," for "made of the seed of David according to the flesh" and being the son of man, he had the nature of man. His mission was to save sinners, but how? Not by suffering the cruelty of his persecutors, though this was a seal to the truth of his convictions. Not by suffering the penalty due their sins and letting the trangressors go free, for that would have been injustice to himself, (and mercy is not unjust), and weakness and helplessness in the Father, if He could not save unless that blow was struck. He could save them by teaching them the way of life and salvation, that they might thereby come into the experimental knowledge of practical righteousness.

This is the religion designed for man in this state of being. He did not teach them that theories and professions would please the Father, but that they must espouse a morality having for its foundation Christ, the revelation of the spirit of God, beside whom there is no Saviour.

Jesus said to the Jews, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye

shall in no case enter into the kingdom of Heaven." And of what did their righteousness consist, but of rituals without life, of the then useless ceremonies of the law, of outward sacrifices which improved not the heart, but could only stand in the way of the higher law brought by the gospel. "Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." "For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings." "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you."

Thus according to God's own word it was not outward sacrifice but spiritual consecration that was required. In the tenth chapter of Hebrews the ancient outward sacrifices are thus spoken of: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast no pleasure. Then, said I, Lo, I come to do thy will, O God." Here the true and acceptable sacrifice is described,—"Lo, I come to do thy will, O God."

Jesus Christ made his offering once for all when he gave himself to God as a holy temple for the spirit of God to work in, dedicating himself and all his powers to do the

will of God. See the example, for he is our example in all things. "For by one offering he hath perfected forever them that are sanctified." Therefore do ye likewise. "Present your bodies a living sacrifice," and you will have followed his glorious example and the Holy Ghost will bear witness to you of the covenant he will make with you. "This is the covenant I will make with them after those days saith the Lord; I will put my laws into their hearts, and in their minds will I write them." See how the whole thing is turning from the figure to the great spiritual truth. We can enter by the blood, the spiritual life of Jesus, by a new and living way which he hath consecrated for us through the veil, that is the flesh; or in other words, while in the flesh we are to present ourselves as living sacrifices. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," according to his holy example. There were some in those days, as there have been in all past time, who had been pure in heart, serving God, and these had been and were able to see the truth as it was in Jesus.

The religion of the anointed one if obeyed would lead mankind by the way of the cross, that is by laying down their own wills in order to do the will of God; and thus they would learn to make a right use of all the faculties He has given them, all temptations would be overcome, and they would be purified even to perfection. Then would be banished all cruelty and injustice, and man would have worked out his own salvation by bringing himself into unity with the Father, even as the Father and Son were in unity. Then truly would the kingdom of God be with

men. This condition the scribes and Pharisees could not obtain by all their trust in outward works.

True righteousness, my friends, will lead the soul to live in its true element, which is love,—that love which casteth out all fear; while outward profession alone, which is often embraced by the thoughtless or the hypocrite, allows the spirit of hatred, revenge, avarice, cruelty, and injustice even to bitter persecution to take possession of the heart. Such a spirit has no more agreement with righteousness and truth than has Belial with Christ, or fire with water;—if they come together one must be subdued.

I have asked certain public teachers why they so generally passed by the teachings and precepts of Jesus, and selected their texts from other sources; they replied that the teaching of Jesus was nothing but morality. But to what did Jesus call us? Let us study the grandest of all sermons, the Sermon on the Mount, and remember that "he that doeth righteousness is righteous, even as He is righteous," but this righteousness springs from the work of the Spirit of Truth in the heart, and is very different from self-righteousness.

Jesus, in setting forth the work of the Father in saving and restoring sinners, frequently used parables. See how Gospel love sought after the lost, and mark the joy in Heaven over one sinner that repenteth. Note also the parable of the lost silver. By indifference or neglect certain talents have been lost, thus bringing no profit to those who possessed them; they lie hidden under trivial things, out of sight and out of present reach, almost out of mind. But the Gospel says, "Get the light,"—that is, ask God for light, and search diligently for the lost treasure until

thou hast found it; then make use of it according to the will of the Giver. Arise quickly and bring thyself into a condition to be benefited by the power of Divine love and thou shalt be quickened into profitable labor. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life."

The work is again beautifully represented by the prodigal son. He is first recognized in his innocent but inexperienced state at home in his father's house; then, tempted by the carnal attractions of the world, falls under the temptation, wanders away into a strange land, and, trusting to his own unaided knowledge and strength, continues to stray, falls lower, is lost, is dead in sin. Even yet the spirit of Truth visits him, whispering to him of his danger, for the Father's love has not forgotten him, and he is made to feel his lost condition. He begins to see that the work of his choice has been greatly to his disadvantage. He is weary of feeding the stranger's swine, though in his hunger he would fain partake of the husks which the swine did eat, longing in vain for sustenance which no man could give him.

My friends, there is nothing in a career of sin, dazzling and deceiving though it may be for a time, that can satisfy the human soul, for the human soul was made for a higher sphere. The prodigal began to realize this, and to remember that in his Father's house was bread enough and to spare. And as he came to himself what did he do? He considered that he had of his own choice left his Father's care and counsel, and had learned by bitter experience how weak he was; so he repented of the wrong he had done, he reformed from the wrong he was doing, and

determined in his mind to arise and go to his Father, confess his sins and ask for mercy; and he arose and came to his Father. And what was the consequence? "But when he was a great way off, his Father saw him, and had compassion, and ran and fell on his neck, and kissed him." See what a loving reception! And when the returned one had confessed his sin and acknowledged his condition, what did the Father do? He ordered the best robe to be brought and put upon him, and a ring on his hand, and shoes on his feet; and He made a feast of rejoicing for him, and said, "Let us eat and be merry, for this my son was dead and is alive again, he was lost and is found." Oh what a glorious reception was that!

How different is this gospel of love as given by the Master from that dark story of blood, injustice, impotence and cruelty imputed to Him of whom the beloved John said, "God is love." If men are forgiven for such terrible thoughts and misrepresentations, it will be, as in the case of Paul, because they do it through ignorance. Jesus, whom they profess to believe and follow, has taught nothing of the kind in all his recorded ministry, though he often used figures illustrating by natural things or common customs many great and Divine truths, which by other means might not have been so strongly impressed on the minds of his hearers.

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near he sent his ser-

vants to the husbandmen that they might receive the fruits of it.

"And the husbandmen took his servants, and beat one, and killed another, and stoned another.

"Again he sent other servants more than the first: and they did unto them likewise.

"But last of all he sent unto them his own son, saying, They will reverence my son.

"But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

"And they caught him, and cast him out of the vineyard, and slew him.

"When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

"They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season.

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

"And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

Here is his own description of the treatment of the Jews toward himself and toward the servants of God that

had from time to time been sent to them; and also of the manner in which the Father looked upon their conduct.

Let us then who have wandered from the Father's house; or, in other words, have strayed away from purity and virtue, confess our mistakes, reform from our evil or unwise conduct, and ask to be received into His loving care, that we may live and not die.

But here an objector seems to ask, "Do you mean to say that the prodigal produced his own resurrection?" I mean to say that he did his part toward it; he arose, and went to the Father; but if, when the still small voice of Truth whispered wiser thoughts to him, he had remained sitting and idly watching the swine eating their empty husks, he would never have received the glad welcome home; he would never have been clothed in the best robe; he would never have tasted of the feast.

"Awake thou that sleepest. Arise from the dead, and Christ shall give thee light." These words were not spoken to mock men; the human soul is of too great value in the sight of God and of Christ to be mocked. Then arise while it is called to-day. "Harden not your hearts, as in the provocation, in the days of the temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts; they have not known my ways." For there is such a thing as waiting too long.

Some of the parables very plainly represent the state of those who were or are endeavoring to live independently of Divine direction, seeking happiness or contentment where it cannot be found; even on the barren mountains of dis-

obedience and consequent disbelief. They also set forth the true manner of the gospel in restoring the fallen. No anger or revenge is manifested on the part of the Father; no call for a sacrifice of blood, rich or poor, as a substitute for reconciliation; no call for the physical anguish or humiliation of any innocent son; but only that the sinning one should give up his rebellion and submit himself to the rightful demands of his Creator and the Giver of all good. Repentance and an honest reformation of life are all that are required to enable God to do His work of mercy for the lost one, even though he be already dead in trespasses and sin.

"Deliver me from all my transgressions: make me not the reproach of the foolish."

"I waited patiently for the Lord, and He inclined unto me and heard my cry."

"For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

"Draw nigh unto God, and He will draw nigh unto you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded."

These are a few of the passages from the inspired prophets and servants of God, all of which agree perfectly with Jesus in his teachings. Now which shall we believe,—the inspired teachers sent from God, or the superstitions of human theories?—superstitions and legends mixed in and handed down from the cruel customs of heathen nations, without a shadow of approbation from the Fountain of Life.

And how, it may be asked, has the civilized world fallen into such a terrible mistake? I answer, Because they have not minded the "true light" that was sent into the world by its Creator, and has been presented anew to men many times by His faithful servants, as quoted above; and would be presented to every soul that, hungering and thirsting after righteousness, would throw down *self* at "the foot of the cross," or, in other words, give up his own wisdom and walk humbly with God. Men could then be in a teachable state like a little child, and could receive the wisdom promised to those who ask. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him."

But, my friends, let us not be discouraged. Let us "mind the light," that we may come out in the broad sunshine of gospel truth; then we shall be able to bring all things to the bar of a Divinely enlightened conscience and reason. We shall be able to judge correctly, we shall know that every sinner must suffer for his own sins, and that no man can save his brother. "What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die."

Said Paul to the Romans: "There is none righteous, no not one." Now, in order to understand this, let us refer to the 14th Psalm, from which the apostle quoted, and

then read the 15th, and we shall get the true meaning, and see how "my people," or the people of the Lord were distinguished from the children of men, the unregenerate. And thus by studying the Scriptures with an eye clear to the light, we will understand them as they were meant to be understood. We shall see that God made man upright and that all infants are pure. Jesus knew and taught this: said he, "For of such is the kingdom of heaven." Why, my friends, should we refuse to know God as he is? "The pure in heart shall see God," and perceive in Him all goodness, love, justice, mercy, truth, wisdom, and power. Nor should we try to make Him appear before those we teach as too cruel or impotent to forgive and restore the returning prodigal without a vicarious atonement.

Oh the darkness, the blinding of our own eyes, the stopping of our own ears, rather than carefully searching after God's truth. Let us throw away our self-created wisdom, and search the Scriptures in silence and submission to the Divine Light. Let us read them as they are; let us look deeply into them, for they testify of Jesus Christ, and let us look beyond the letter for life and light. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come to me that ye may have life." Because we do not ask for and use the spiritual perception He can give us, is the reason we are blind and deaf. Then let us cease to cling too abjectly to the teachings of men, let us look to Him who is able to teach "as never man taught," let us walk before God as his children, and we shall cease to be troubled with so many mysteries.

Jesus, as we have seen, came not to do men's work for

them, nor to improve their talents for them, but to teach them how to do all this for themselves. Remember he promised to send them the Spirit, which should lead them into all truth, after he, as to the outward, should have passed away. He knew their weakness and their need of spiritual help, but he taught them as far as outward testimony could profit them, and having fulfilled his outward mission, he appealed to the Heavenly Father, saying, "I have finished the work thou gavest me to do." This is his own testimony, and he who came to bear witness to the truth would not have deceived his disciples nor misrepresented facts to the world. He was thoroughly dedicated to the service of God; he was pure and holy; yet he was man, "made in all things like unto his brethren," and his manhood suffered martyrdom, as did many of his brethren; but the living Saviour manifested in Jesus, which was the "power and wisdom of God," even "the power of God unto salvation," could not have been killed, could not have been confined in a tomb.

> "This life no cross could crucify,
> It was, it is, it shall remain;
> The power eternal could not die."
> —*Elias Hicks.*

Only the temple could be pulled down, only the material body could be brought under the power of persecution. God uses means, and he used Jesus as the means by which grace and truth should be introduced anew into the world; yet, holy as was the temple, we should not confound the outer building with the "holy of holies," or the Spirit of God who sanctifies it.

God sent His anointed servant to do the great work of

offering salvation to the blind and straying world. He sent him to teach them how to live, but He did not send him to die by cruel hands, as some suppose, so that He might be able to save the world, or why should he have been displeased with the work? or where was His declared power to save to the uttermost all those who should come unto Him.

This doctrine of the atonement has, I believe, caused much of stumbling and unbelief; for when God has declared Himself abundantly able and willing to save all who come unto Him, and has declared He will accept the broken and contrite spirit, this vicarious doctrine has made Him appear both weak and unjust. "Come unto me and I will come unto you" has nothing in it that would indicate a demand or a necessity of a bloody and cruel sacrifice of any kind; certainly not the terrible death inflicted on His obedient son. We know He desires no evil to come upon any of His beloved, nor does He rejoice in the death of the wicked; yet having made man a free agent, He will not take away the power he has given him, but continues to say, "Choose ye this day," and, "See, I have set before thee this day life and good, or death and evil." So although He does not command it, nor does He desire it, yet He suffers it. Jesus might have escaped persecution and martyrdom, but by doing so he would have destroyed his own testimony and himself destroyed a leading point in his doctrine. "I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also."

Cruel, revengeful, self-righteous and self-blinded men, who could not bear to be reminded of their sins, took him

and did what they would to him, and men dare attribute this evil work to the Father of love. All souls called of God,—and all are called but not all accept the call,—have a work given them to do. All are commanded to "bear witness to the truth," and if obedient can say at last, as did the Master, "I have finished the work thou gavest me to do." Many, but not all, have sealed their testimony with their blood, not because God required the blood, but because wicked men would persecute. The words spoken by Jesus on the cross just as he was about to pass out of the body were those of the martyr, whose sufferings were ended and who was about to be released,—"It is finished." His sufferings were finished; henceforth only the crown of glory and power awaited him. "To him that overcometh, I will grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Thus came down the glorious encouragement that has strengthened many a disciple to bear the cross.

It is a solemn thing, an awful fact, that we are free agents; that we may choose which we will; we may choose our going in and coming out, we may do or undo, but God will take care of the consequences! In the corrupt condition of the world offences must come in consequence of wilful sin, "but woe to them by whom the offense cometh."

The figurative language so often used in the Bible, on account of its being so often misapplied and misexplained by men in their own wisdom in different ages and under different circumstances, has caused much confusion of tongues as well as of ideas, and this is a natural consequence; but are they true watchmen who see these things, and through fear lest they may be accused of outgoing the

limits of their church's creed, or through policy, lest they lose their position and its profits, preach a doctrine they do not believe, to the hungering and expectant multitude? Such a course is not following the example of Jesus, who declared the truth of God whether they would receive it or not, and though he knew his severe but just rebukes would bring him to the cross, he wavered not.

Let us, my brethren, strive to come to a knowledge of God, of Christ, of the truth as it is taught by Jesus, for ourselves; looking to God for wisdom and using the ability He has given us. Let us away with creeds and traditions such as are gotten up by men, and prepare ourselves to receive the Gospel in its simplicity, not teaching nor receiving for doctrines the commandments of men. So pure, so simple, so benevolent was the work in and through Jesus, that it seems as if "he who runs may read." God spake through him to us, He made him a prophet and teacher to us. Then let us learn truly what his teachings are, let us take up our cross and follow him, let us take his yoke upon us and we shall find it easy to bear. In other words, let us submit ourselves to the perfect law of God, ceasing to do evil and learning to do well, for "He doeth all things well." This is walking in the strait and narrow path,—a path so narrow that corrupt principles find no room within, yet wide enough for every virtue, every gift of God to find free entrance.

"I have many things to say unto you, but ye cannot bear them now." Why did Jesus thus address his disciples? Because their advancement in the knowledge of truth had but kept pace with their experience. Greater light and higher gifts awaited them in the future, accord-

ing as they should be obedient to fresh revelations. There may be greater gifts given to men than the working of outward miracles, inasmuch as the spirit is greater than the temple it inhabits. All these promises apply to us to-day if we will receive them, and we shall know advancement in proportion to our faithfulness. If we are obedient to-day, we shall be able to go farther to-morrow, and as we are prepared to profit by them, power and wisdom will be given forth from the Divine treasury.

A call to the Christian life, or to the ministry, does not of itself give us all we need of knowledge; for instance, Peter, who had personally listened to the teachings of Jesus, had not yet fully learned the relation of God to man, and it took a miracle to teach him that God had power to cleanse whom He would, and that it was not for man to call unclean that which God had cleansed. When this, to him new truth was made clear, he exclaimed, "I now perceive that God is no respecter of persons, but all that love Him and work righteousness are accepted." He had just learned a fact which his call to the ministry had not of itself given him. We are all called to good works, but there is a great variety of works; let no man judge, but let each serve in his proper allotment, knowing each shall receive his proper reward.

I believe morality is the proper religion for man in his present state of being, but it must be pure, even the morality taught by Jesus Christ in his Sermon on the Mount; and James says, "Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Let us consider it in its nature and consequences.

Moral good springs from the source of all good which is God, and "its fruits are fruits of righteousness." "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And what will be the consequence of man's obedience to this moral law? Let the Master answer, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which buildeth his house upon a rock; and the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock."

But let us look at the opposite condition of things. "And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it."

The above expressions close his moral sermon, plainly declaring that those who consider and do the sayings will stand firmly on the foundation rock, which is Christ; the Divine principle will enter their hearts and will purify them and lead them into that which can elevate the soul, fitting it to partake of the tree and of the waters of life in the midst of the paradise of God. Then there will be no more countenancing of war, no more judging or persecuting those who do not see just as we do, no more hurting or destroy-

ing in all "God's holy mountain." But let us look forward to welcome the increasing light of that new and brighter day; that day which was long ago seen in the distance by the Lord's prophet, when "the sword shall be beaten into plowshares and the spears into pruning hooks." Oh distant view of a glorious day! And do we sincerely desire its coming? The hastening of it depends upon every individual of us; each of us may do something to increase the advancing light, the charity, the love; something to help usher in the great salvation. Every one who learns to restrain his passions to their proper limits, to cultivate his talents, all his talents, by their proper and full use; doing unto others as he would they should do unto him, will be helping on the elevation of mankind; will be helping on the coming day of the Lord.

It looks discouraging when we see how much the so-called Christian nations are engaged in preparing for war, and "whence come war and fightings?" But what if the moral code of Jesus Christ should be carried into effect? Wars would cease, slavery and cruelty of every description would fail to find a foothold, and man would love his brother man.

I rejoice that I have lived to see a great advancement in some important directions. Human rights are better understood, especially those of woman; she is better understood, and so is becoming educated and qualified to fulfil her mission of usefulness, which is quite equal to that of her brother man. The Society of Friends was, I believe, amongst the first to acknowledge her true position since the olden time, when male and female were, according to the gospel, "one in Christ." To-day she has a great work

given into her hands; she is helping to open the prison doors of evil habits that the captives may go free; yea, and the down trodden are looking to her for help and consolation. She is a chosen and approved leader in the works of charity and mercy.

My friends, search the Scriptures for yourselves, and see if they do not tell you of these spiritual treasures; see if they do not point you to "the true light that enlighteneth every man that cometh into the world." But, says one, there are many sayings in the Scriptures hard to be understood. Then ask wisdom of God; never read them carelessly or with prejudice, but with an honest desire to know the truth, and with determination to obtain knowledge. It is a sad thing that so few are willing to believe Christ's own words, and thus come to a true knowledge of God and His lovingkindness, His power to save. "The grace of God that bringeth salvation hath appeared unto all men, teaching the denying of ungodliness and the world's lusts, that we should live soberly, righteously, and godly in this present world." Jesus did not leave the world without clearly and emphatically showing that so far as their spiritual needs were concerned, they could not be profited by any merits flesh and blood were supposed to have, but that "it is the spirit that quickeneth."

It is the Spirit that is to be given in exchange for the life of the world. What world? The worldly life of sin; that is, a life given to the wrong use of the gifts and blessings which the Father has bestowed upon us. And the exchange would be greatly to our advantage; we should only dispense with that which harms us, and receive in its place that which is conducive to our moral improvement

and spiritual health. This true life guiding and guarding our own efforts would strengthen us in well doing, and preserve us from evil, bringing us to a true knowledge of Christ as expressed by Paul: "We preach Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness, but to them that are called, Christ the power of God and the wisdom of God." Jesus declared, "Lo, I have come to do thy will, O God." And he assured his hearers that his works and words were not his, but the Father's who had sent him; thus he was the expression of God's power and wisdom toward man. Said Jesus: "My meat is to do the will of Him that sent me, and to finish His work."

Jesus was eminently the anointed servant of God, was called Christ because he was anointed or filled with and manifested to the world the power and wisdom of God. He was the sanctified instrument, and when he speaks of himself as the servant of God, he particularly declares himself as such. Jesus said to them, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And He that sent me is with me; the Father hath not left me alone; for I do always those things that please him." "I can of mine own self do nothing: as I hear, I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." But when he speaks directly of spiritual things, he uses deep figures; for his whole being was, as it were, permeated by the living spiritual principle; he was filled with it, it was his meat and his drink spiritually; hence the figure. Now we know

what we eat and drink physically constitutes our physical substance, our flesh and blood. He said to his disciples on a certain occasion, "I have meat to eat which ye know not of." His spiritual bread was from heaven, his spiritual nature and teaching was food, or sustenance, and strength to his enlightened followers, hence the strange figure; but "it is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." This explains it clearly.

Receive his words, and obey them with pure and dedicated hearts, and they will prove themselves to be meat and drink indeed to your spiritual natures, for obedience to them will bring life to you from God, will be the bread of heaven to your souls. That is all; no mystery about it. He leaves no mystery, but makes it all as clear as light to those who will take his word instead of putting an outward meaning to it, as did those disciples who at that time went back. These words of life, this bread of heaven, is free to every one who will receive them; but remember what the word *will* means to us. We must see that our wills are turned in the right direction, for who of us ever accomplished anything of account unless we willed to do it. If we desire to know the truth, let us seek it. "Seek and ye shall find," and when we find we shall feel and witness the spirit's work, shall ask and receive the Spirit's help, and shall know what to do; for then our wills will be submitted to the Father's will, and we will work in the "name of Christ" and under his direction.

Then will the Christian warfare be at its height, for we shall take up the cross against evil, as Jesus did; we shall follow him, and thus he will be the captain of our salva-

tion. We shall do our own will only as it is in unison with the Father's, because He knoweth best, and then we shall be led in the way wherein evil cannot overcome us. Temptations may come to us, but a way of escape will be made for us, and if we remain faithful to the end we shall receive, in place of the cross, the Crown of Life.

SERMON DELIVERED IN FARMINGTON.

EXACT DATE NOT KNOWN.

MAN, when he comes into this world, has everything to learn that is necessary or possible to his present state of being; he is a blank to be filled, and the knowledge for the filling can be gained only by experience.

In his spiritual experience the first thing to be learned is, "God is love;" the next in importance is to become acquainted with himself.

> "Know thou thyself—presume not God to scan,
> The proper study of mankind is man."

This is requisite if we would gain true knowledge, for thus we shall come to know our own hearts, without an understanding of which we cannot advance. We should know which of our faculties require cultivating, and which pruning and watching.

I am aware of the doctrine of Adam's transgression and the consequent fall of man,—that unborn millions were doomed to bear the curse of a sin they never committed,—but this is wrong. "God is just and true in all his ways."

His work is perfect. He made man upright, He has given him physical powers and wants, and above these the mental and moral, and, still higher, the spiritual faculties and aspirations. Now all these are good in their place, and man's great work is to watch them and keep them in their place. When he looks in the right direction,—that is, to the One who gave him these faculties and conditions,—he will find a superior Power to assist him, one different from his own natural power, because it is unerring and unlimited in strength.

But if man fails to look in this direction, if he refuses to look up to the Author and Giver of all, he commits an error; it is as natural and as necessary for man to look up to his Heavenly Father, and to keep his connection with Him and dependence upon Him, as it is for the child to look to and depend upon his earthly father for direction and support. God's laws are unerring, and they cannot be disregarded with impunity; God's justice is unerring, and His creature man cannot fall without his own consent; but if he does, in his own will, disobey the Father's voice, and turn his heart away from the "true light," he will inevitably go into the dark; he will find his nobler faculties brought down to serve the lower, the right spirit will cease to rule and the might of fleshly lust will predominate. Then will wrong and cruelty and war prevail, for, as said the apostle James, "Whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" Every man that has entered into this condition has fallen, he has partaken of the forbidden fruit and is lost! But is there no hope for him? is there no help? "Return unto me and I will return unto

you, saith the Lord." In order to do this he must learn the lesson of the prodigal mentioned by Jesus,—he must learn that God is love. He must acquire a knowledge which can never be learned from books, or received from the laying on of man's hands, but he must know in his own experience of becoming humble and obedient to the Father's voice; he must return empty and penitent, and when he does this the Father will meet him while yet a great way off, and put upon him the best robe, which robe is love.

It may be asked, How do we know this robe is love? We know it by experience, for if we are obedient on our part, the law of God will be written on the tablets of the heart, and we shall know of being covered with the mantle of his love.

But this work on the part of man must be one of great care; he must go step by step, not letting his attention be drawn away by the "Lo here's and Lo there's" that fill the world with confusion, lest he lose his way and his last state be worse than the first.

The life of Jesus is held up and should be held up as the great example for all those to follow who profess to believe in Christ; and now, my beloved friends, let us consider this example and note it carefully. In the first place let us note the perfect abnegation of self. "My doctrine is not mine, but His that sent me." And how many professing Christians, think you, can say this to-day? And the doctrines he taught bore the impress of the Spirit of Truth upon them: truth was the foundation-stone, love was the covering. These doctrines assure us that the Divine Being required that man should labor; assure us that the reasoning powers and nobler aspirations were not created to

pass away and become as naught, but that they were designed to rise higher and higher toward the fountain of love and light; that they were designed to be set free by the Spirit of truth and life—free in the everlasting power of the Gospel. Now as we become acquainted with this work in the soul, we become acquainted with divine revelation, and this calls for humility, which is the only safe position on which man can stand, the only place in which he can grow strong; for if he would grow in spiritual stature and increase in strength before the Lord, he must become as a little child before his teacher, nor trust his own unassisted strength, for herein is a snare. Thus, my friends, may we all stand before the Divine Teacher, and if we will listen to his voice in our souls and obey it, his light will shine upon our paths more and more unto the perfect day, and as we go on we shall know whereunto we are called.

But we must obey in small things if we would be called to greater, for if we rightly perform the first small duties given us, He will make us to understand all that is required of us, even as a just and faithful parent will have his child to understand the work he is expected to perform.

The way is narrow and the path is strait wherein the followers of Christ must walk; too narrow by far for envy or malice or avarice or intemperance or any other lust of the flesh to pass through; and thus it is that while many are called but few are chosen. Many whose consciences have been Divinely awakened, and on whom the light of truth has in a measure shone, are unwilling to practically take up the cross of Christ, for by thus doing they are

obliged to sacrifice self. The life of Christ is a purer life than they are willing to live, hence they condemn themselves before the world in that they profess to know the will of God and do it not, and thus become stumbling-blocks in the way of others who would fain enter into the way of life. These false professors are far more dangerous to the cause of truth on the earth than are the careless or openly profane, for they make the cause of Christianity appear like a wolf in sheep's clothing, or like the whited sepulchre. But the warning of Jesus to such was, "Woe unto you, hypocrites."

Others there are who are striving to follow the Master, but they are not yet far enough advanced in experience to fully see the way, they have not fully taken up the cross, and self is not yet slain. This was the case with the disciples at one time, when they were willing to call down fire on those who did not receive him, but Jesus gave this tender rebuke, "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them."

Thus we see it is a great thing to know our own spirits. In God there is no variableness nor shadow of turning; what he taught through Jesus Christ eighteen centuries ago, he teaches by his Spirit to-day. Men have upheld war and have crowned its bloody heroes with the highest honors they could name, but Christ teaches not thus; the voice which amidst the thunders of Sinai commanded "Thou shalt not kill," and the gentle words of the Nazarene, "But I say unto you that ye resist not evil; love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and

persecute you," stand as firmly as a rock against the carnal declarations of men. Christ's kingdom is not of this world, else might his servants fight.

Man, when in the dark, or, in other words, when not directed by Divine revelation, becomes in his teachings a snare to his fellow-men. He dishonors God by setting up an image of his own creating in God's place; he has portrayed Him as a being like a man, capable of mistakes, of sorrow, of anger, of revenge; first creating man, then repenting that he had done so, and entailing a curse upon his unborn successors,—an act which even finite man would consider unjust; and finally, in his want of power or means to do better, permitting the cruel sacrifice of an innocent victim to enable him to be merciful to his condemned creatures.

Nay, but this is all wrong. It is only the teaching of man—stumble over it no longer; rather look ye to the true words of God, spoken through His servants the prophets, and last of all through his Son also, and know on what your salvation stands (Ez. 18: 20–28; Jer. 31: 30–34). Look to the lower law, the law of nature, and see if He has not done all things well; has He not in wisdom done all things? Look at the means of improvement or growth He has given you, and contemplate your various abilities. Look into your own conscience, and behold the law of God written in your hearts. Try Him on His own conditions, and see if He is not able to save you with a great salvation. "Believe and obey, and ye shall be saved." Believe what he himself hath said, and obey what he himself commands, and all will be well,—all will be clear to you.

When sin is punished, it is not for anger like ours or revenge on the part of God. "Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways and live?" (Ez. 18: 23). Did he not so love the world that he sent His only-begotten Son into the world that we might live through him? (1 John 4: 9). Jesus said, "Ye shall know the truth, and the truth shall make you free." "Lo, I am with you to the end of the world;" not the outward form, not the visible man, but the spirit and power which is the only-begotten of the Father, and which was in Jesus, working in him to will and to do. If we will submit to this, it will lead us into all truth even as it led him.

Jesus was not God, as a certain class of priests would have us believe, and he himself is the authority from which I obtain my knowledge. He ascribed all of his power to the Father, and declared himself to be limited in knowledge. "Of myself," said he, "I can do nothing" (John 5: 19), and "of that day knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13: 32).

In the great work which Jesus did upon the earth, he was a testimony-bearer, and the testimony of Jesus is the spirit of prophecy (Rev. 19: 10). "My doctrine," said he, "is not mine, but His that sent me." These are points very much overlooked, but if we are searching the Scriptures let us be candid for our own sakes; let us read them by the help of God as they are, and not form our opinions from what our fellow-men have said. Let us, with all our getting, strive to get understanding.

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth (John 18: 37). "I can of mine own self do nothing" (John 5: 19–30). Such declarations do not sound as if he considered himself God, but rather that he was doing the will of God. This thought may startle some of my hearers, but ponder it well; remember that Jesus was given as an example unto us. He became perfect, so should we: he gained this great height through suffering, so may we by patiently bearing all things that the Father sees fit to permit; and if we believe and trust him, which true belief is faith, all will work together at last for our good. Jesus was pure; we too were sent into the world in a pure state, for I believe the testimony of Jesus, notwithstanding all that has been said of the stain of Adam. And Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." And nothing impure can enter into heaven.

But it may be asked, If we were all pure, why is a new birth required? I answer, "Man was made upright, but he hath sought out many inventions" (Ecc. 7: 29). By means of outward surroundings, the innocent child may soon become soiled as does a garment, and his propensities, which were right in themselves, become more or less dwarfed or misdirected; but these must be corrected and reclaimed, and made to grow in the right direction. For example: the desire for food, designed by the Creator for man's sustenance, must not be given to gluttony; thirst is a natural and necessary instinct, but it should not be the occasion of drunkenness; it is right to be industrious and saving, but

we should not be parsimonious and miserly and judging,—we should not make this faculty an occasion for robbing or wronging our fellow creatures; and so we might follow out the whole catalogue of propensities from the lowest to the highest, from the necessary physical appetites up to the desire to worship God, or, if misdirected, from gluttony and lust down to worshipping devils; and thus behold the pure work of God fallen, by the perversion of God's best gifts, down to the lowest depths.

What then is it to be born again? to be regenerated? Why, it is but to take up the cross against these perversions and turn back into the right direction; it is but to "cease to do evil and learn to do well." When the fire burns upon our conscience and we feel the Spirit calls us, we must rise up and follow; and then this fire of God will be a consuming fire, destroying the past impurities of our lives, and thus rendering us new men, with new and clean desires and motives, in other words "born again," or from above.

If we desire this new birth, if we are hungering for a better life, God on his part will not fail to make us feel the flame according to the depth of sin in us, until all that is opposed to truth is burned out of our souls; and the pain experienced will be in proportion to the amount of evil to be consumed. With some this is a gradual work,—only the correcting of a few perversions, such as pride or self-will, or an ungoverned temper, while with others far more serious difficulties are in the way; nevertheless, if we would be renewed or "born again" from the power of this world into the kingdom of Christ, we must submit to the fire,

submit to the cross, submit our own wills to the will of Him who hath called us.

And when we really come to this new birth we will find that theological schools with all their words of learning will not bring to us the Spirit of God. Christ said, "Not all that say unto me, Lord, Lord, but they that do my will."

But where will we find His will? Some one says: "If I knew His will I would do it." My friend, be humble; obey what is shown thee, and thou shalt know His will. When we are obeying His natural laws we are doing His will; we may work on in our daily avocations, and by means of our natural abilities, our reason and observation, we may learn much in the great volume of nature; and this is right, for the labor of research adds to our growth and strength as well as to our knowledge. This, also, is in the wisdom of God.

But the spiritual law is a higher law, and we cannot attain to a knowledge of this by the way in which we attain to a knowledge of natural laws or natural wisdom; we can understand it only as the voice of the Law-giver declares it to us. Thus we see the necessity of keeping humble and quiet, as a child before its teacher, if we would receive spiritual knowledge and direction. In this condition only can we grow in grace, or know His will concerning our spiritual life.

If we keep in this humble state we shall realize what the prophet declared (Jer. 31: 33): "I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people."

God is overruling and impartial. Therefore it is not the sect to which you belong, it is not the outward form which you follow, but it is the state of the heart that decides your case before God. He does all that he does amongst us for our good; he calls us not to particular creeds and forms, but to the Spirit of Christ. His mercy and his light have always been as free and universal as the light of the sun or the influence of the atmosphere which we breathe.

THE END.